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JOURNAL

OF A

RESIDENCE IN CHINA,

AND THE

NEIGHBORING COUNTRIES;

WITH

A Preliminary Essay,

ON THE

COMMENCEMENT AND PROGRESS OF MISSIONS IN THE WORLD.

BY DAVID ABEEL,
Missionary to China.

McCormick Theological Seminary LIBRARY

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At a meeting of the Board of Foreign Missions of the Reformed Dutch Church, held September 13th, 1834, the following resolution was adopted.

The Rev. David Abeel having stated that he had in hand a manuscript, consisting of a journal, observations upon the state of society in the East, wants of the heathen, &c.,

Resolved, That this Board forthwith take measures for the publication of said manuscript, under the immediate inspection and agency of Mr. Abeel.

The Board of Foreign Missions of the Reformed Dutch Church was organized in 1832, to act in connection and concert with the American Board of Commissioners for Foreign Missions. Its funds are paid over to the General Board, to be directed to such objects as may be specified.

CONTENTS.

ABSTRACT of missionary operations in the world, . . Page 5

CHAP. I.—Departure from New York—Divine service on board—Island of St. Paul—Amsterdam—Sandal-wood island—Ombay passage—Islands of Flores, Solor, Lomblem, Ombay, Timor, Cambing, Baby—Early Catholic missions on these islands—Portuguese Xavier—Dutch conquests—Missions—Zeal of early missionaries—Declension of eighteenth century—Present mission of Dutch on Timor, Rotti, Letty, Moa, Kesser, and Roma—Banda sea and island—Arroo group, Booro—Amboyna, Mr. Kam—Manippa—Ternati—Efforts of Netherlands' Missionary Society—New Guinea, Waijoo—Plan for the conversion of these islands—Pelew islands and natives. 31

CHAP. II.—Chinese fishing boats—Formosa—Ladrone islands—Chinese pilots—Liutin—Opium trade—Macao—Description and history of city—Catholicism—Superstitions—Passage in small Chinese boat to Whampoa—Foreign shipping—Objects on the way—Night scene—Arrival at Canton—Dr. Morrison, ... 59

CHAP. III.—Description of Canton and its vicinity—Religions of China—Appearance of women—Beggars—Foreign factories—Open space before them—Appearance of river—Crowds of boats—Island of Hainam—Chinese temple—Chinese merchants—Mode of speaking English—Men and women, ... 75

CHAP. IV.—Worship in English—Ah-see—Monthly concert—Preaching at Whampoa—Whampoa island—French do., Danes do., Pro-

cessions, burial, hymenial and religious--Leang Afa--Drama-Watune's day—Macao—-Procession—Return to Canton—Houses of Hong merchants—Illuminated boats—Ceremonies in the city ballad singing—-Crowds of natives—-Decorations of streets—god of fire, ... 105

Chap. V.—Female infanticide—Condition of women—Cruelty of punishments--Number and condition of prisoners, . . . 133

Chap. VI.--Missionary labors at Canton and Whampoa—Appeal in behalf of China—What ought to be done, ... 139

Chap. VII.—Passage to Java—Mode of dealing with sailors—American sailors—Impropriety of sending boys to sea—No object gained —Cochin-China—Sumatra, ... 151

Chap. VIII.--Angier—Journey to Batavia—Traveling—Wildness of country—Large estate—Batavia—Mr. Medhurst—Java as a missionary field—Population—Language—Chief towns—The missionary's daily labors—Chinese—-Hospital—Market-places—Prison—-Chinese new year—Popular deities—Infanticide in China—Visit to a bazaar in the country to distribute tracts—Interview with Cochin-Chinese—Catholicism in Cochin China—Tour to another market-place—Protestant Portuguese settlement—Service in Dutch church —Chinese sacrifice at the graves of their relatives—Chinese ceremony of passing through fire—Mission schools—Malayan do.—Visit to Bitenzorg, the residence of the governor, and labors there—Remarks on Java, ... 159

Chap. IX.—Passage to Singapore—Sumatra, different states—Customs—Religion—Singapore—-Missionaries—-Passage to Siam in company with Mr. Tomlin—Arab ship—Conduct of Mohammedan sailors—Coast of Malayan peninsula—Passage up the Meinam—Appearance of Siamese—Bankok—Disappointment in not meeting Gutzlaff—Portuguese consul—R. Hunter, Esq., . . 195

Chap. X.—Description of Siam—City of Bankok—Variety of inhabitants—Enslaved condition of multitudes, their misery and vice

Religion of Budha—Priests—Religion of Chinese, Burmese, Peguins, Malays, Portuguese—First Protestant missionaries—Visit to Pra Klang—Missionary houses—Medical depository—Native simplicity—Visit of princes—Interesting interview with priest—Other priests—Cambodjian prince—Cambodjia as missionary ground—Sacred month—Illuminations—King's visit to the temples—Splendid procession of barges—Overflow of the Meinam—Affecting case of Chinese youth—Sabbath worshipers—Heathen's cruelty—Some fruits of labor—Funeral array—Splendid temples and idols—Close of first visit to Siam—Caution to readers of missionary journals, 211

CHAP. XI.—Passage to Singapore—Mr. Thomsen—Description of Singapore—Importance as mission station—Printing—Schools—Visit along coast—Passage to Malacca—Town of Malacca—Anglo-Chinese college—Missionaries—Schools—Resident—Return to Singapore—Embarkation for Siam—China junk—Straitened apartments—Dull passage—Sailors—Idolatry—Efforts to restrain them—Tringano—Squall—Loss of Chinese vessels—Degraded inhabitants of Malayan peninsula—Arrival—Ignorance of heathen—Custom-house officers, ... 257

CHAP. XII.—General view of second visit to Siam—Supplying Chinese junks with books—Missionary labors—Little congregation—Medical practice—Condition of some patients—Conduct of servants—Convert of Gutzlaff—Sacred season—Prince Chaw Fah—Arrangement with Prince—Swimming child—Malayan captives—Mode of preserving dead—Superstition in regard to evil spirits, &c.—Interesting priest—Most common language of Siam—Chinese languages—Mode of studying—Last Sabbath service—Appointment of expounder—Juthia—Chantibun—Note containing baptism of some since, ... 283

CHAP. XIII.—Passage to Singapore—Visit to Rhio—Description of Rhio—Death and character of Rev. R. Burn—Labors at Singapore—Illness—Embarkation for England—Changes at Singapore—Note, ... 311

CHAP. XIV.—Borneo—Foreign settlers—Aborigines called Dyaks—Degradation and cruelty—Passion for human heads—No celebration without them—Ideas of religion—Brutal condition of northern tribes—Borneo as missionary ground—Dutch station, . 321

CHAP. XV.—Celebes—Languages—Religion—Mandhaar—Mode of life—Mamoojoo—Rajahs—Pirates—Missionary station under Netherlands society—Island of Sooloo—Mindano—Palawan, . 331

CHAP. XVI.—Philippine islands—Spanish possessions—Extent—Value—Inhabitants—Influence of Catholic priests—Superstitions, 339

CHAP. XVII.—Loo Choo islands—Number—Size—Scenery—Interesting inhabitants—Laws—Language—Religion—Gutzlaff's visit—Importance of having missionary ships, . . . 347

CHAP. XVIII.—Japan—Description—Towns—Laws—Language—Religions—Labors of Jesuits, ... 355

CHAP. XIX.—St. Helena—Conclusion—Talent entrusted to Christians—United and more vigorous efforts necessary—Address to ministers on behalf of missions—Zeal of Jesuits—Students of Theology—Importance of colonies—Address to physicians—Pious merchants—Ladies—Wealth—All classes—Necessity of co-operation in those at home—Mothers—Teachers, . . . 365

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AN ABSTRACT

OF

MISSIONARY OPERATIONS IN THE WORLD.

Various opinions have been advanced respecting the exact population of the world. From recent investigations in China, and other eastern countries which may be regarded the principal scenes of human life, there is every reason to conclude that nine hundred or a thousand millions of souls is the most correct estimate.

Of this number two hundred and twenty millions inhabit Europe. About one hundred and twenty millions make up the various kingdoms and tribes of Africa. Forty millions is the probable census of North and South America,—while the immense residue, amounting to six hundred millions or more, inhabit the vast empires, and kingdoms, and islands of Asia.

Of the inhabitants of the world, about six hundred millions are Pagans; one hundred and fifty millions are Mohammedans; three millions are Jews, and two hundred millions are nominal Christians.

When we analyze the proportion of nominal Christians, we discover that one hundred and twenty mill-

ions are Roman Catholics; forty-two millions belong to the Greek church, and an overwhelming majority of the remainder are embraced in the following classes; --they are either avowed disbelievers in Christianity, or professors of erroneous doctrines; or adherents of mere external forms; or if their theoretical sentiments be correct, they are perfectly indifferent to the doctrines, and disobedient to the precepts of revealed religion.

The number of intelligent and exemplary Christians is so extremely limited, that "charity" which "hopeth all things," cannot but weep while she carefully counts up the few to whom she can lay claim. We do not pretend to specify the number; but their God has declared that "the kingdom and dominon, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." It is a subject of unutterable gratitude to every devoted Christian, that this prediction is, at present, in the progress of its accomplishment. Within the last half century, the churches "holding the mystery of the faith in a pure conscience," have begun to feel their obligations to the world, and commenced preaching the gospel to its perishing inhabitants. Before this period a few feeble efforts were put forth at different times and by different churches; but only one denomination,—the Moravians,—manifested a becoming interest in the duty. Two or three societies were organized in England and Scotland before the commencement of the last century. These were "The Society for propagating the gospel in foreign parts,"—"The Society for promoting Christian know-

ledge,"—and "The Society in Scotland for promoting Christian knowledge." It was not until 1732 that the missionary spirit appeared embodied in any entire denomination. At that period the United Brethren, or Moravians, organized their church into a missionary body, and nobly resolved to attempt the instrumental work of evangelizing the world. In 1792 the English Baptist Missionary Society was formed, and in the following year the celebrated Dr. Carey commenced his useful labors in India. Before this period a Baptist Association of ministers in Nottingham had fixed upon the first Monday of every month for a concert of prayer for the conversion of the heathen. The Moravians however, preceded the Baptists more than fifty years in the observation of this season.

The London Missionary Society was instituted in 1795, and the Scottish Missionary Society in the following year. The Church Missionary Society commenced its existence in 1800. The General Wesleyan Missionary Society was organized in 1817, though the missionary efforts of this denomination ought to be dated from 1786. The German Society, the French Protestant, the Rhemish and the Netherlands Societies are of a more recent date. In the United States, the American Board of Commissioners for Foreign Missions was organized in 1810. "The General Convention of the Baptist denomination in the United States for Foreign Missions" in 1814. "The Missionary Society of the Methodist Episcopal Church" in 1819. "The Foreign Mission Society of the Protestant Episcopal Church" in 1820, and the Wesleyan Foreign Mission Society in 1832. These are the principal societes en-

gaged in extending the kingdon of the Redeemer in the world. A hasty glance at the stations they occupy, and the success with which their labors have been crowned, is all we can bestow in the few pages devoted to this subject. From the rapidity which marks the changes in foreign missions, and from the want of exact data in respect to some stations, we shall be compelled, while we aim at precision, to employ round numbers in many instances.

We will commence with EUROPE. In many parts of this favored division of the globe, the light of the Gospel has been long enjoyed, and consequently the field of missions is limited, compared with other portions of the world. This remark would lose much of its force, if it were not true that the intolerance of papal superstition prevents the propagation of the Gospel among millions who need it as much as the heathen. There are about twenty missionaries employed in Europe. Their spheres of labor are Turkey, Greece, and the islands of the Mediterranean.

Constantinople, the metropolis of Turkey, is the point at which the efforts of the missionaries in these regions have been chiefly directed. It contains a mingled population of Turks, Jews, Armenians, and Greeks; amounting to six hundred thousand souls. The Church Missionary Society, the British and Foreign Bible Society, the American Board, and the Jews Societies have their respective missionaries in this city. The obstacles to the promotion of pure Christianity, among such opposers and corrupters of the truth, can scarcely be overrated; and yet, as if to prove the almightiness, as well as the sovereignty of divine grace,

the arm of Jehovah has been made bare in this region of error and death. A spirit of earnest inquiry has been enkindled among the Jews, which has resulted in the baptism of several of their number. Were it not for the bonds and imprisonment which await the convicted and appal the inquiring, there is reason to believe that the truth would produce far greater effects than at present. The recent accounts teem with interest in the Armenian department of labor. Some of the highest priests have most unexpectedly professsed their faith in the essential doctrines of Christianity, and their distrust in the mummeries of their own church. Several young men of great promise have boldly confessed Christ, and joined themselves to the missionaries in their animating labors. The youth in the schools have caught the spirit of serious inquiry, and the missionaries say of them, "I verily believe they would sit for hours every day, without betraying the least symptom of uneasiness, and without interposing a single cavil, to hear me talk to them on these infinitely important subjects."

In *Greece*, much is accomplished through the influence of Lancasterian schools. At Athens, at Argos, and at Syra, flourishing schools are in operation. The missionaries have experienced repeated alternations of encouragement and trial in their labors. In his last communications, Dr. King mentions that the government and people, and minister of the interior are all friendly. The chief opposition is from the Bishops, though he thinks their influence is limited. The introduction of the scriptures in the schools, and the distribution of thousands of copies,

both of the testament and religious tracts, are among the hopeful incidents of their mission.

In the *Ionian Isles*, which form a republic under the denomination of "The Seven Islands," there are one hundred and thirty schools, with nearly five thousand pupils. Six hundred females are receiving an education. The quarantine restrictions on the intercourse between these islands and the adjacent continent, having been removed, the missionaries have sent for large supplies of Christian books, which they hoped to distribute in Western Greece.

Malta, an important island under the English flag, is a great depot of books for the different languages of the surrounding countries. The missionaries of different countries and societies co-operate here. Nearly five millions of pages have issued from the teeming presses in this island in one year. The labors of the missionaries are not confined to this department. They have established several very important and promising schools.

ASIA.

In the continent and islands of Asia there are about two hundred and seventy missionaries.

"In *Western and Central Asia*, missions are in existence in Beyroot, on Mount Lebanon, at Jerusalem, Smyrna, on the islands of Cyprus and Scio, in Broosa, in the ancient Bithynia, at Trebizond on the Black sea, among the Nestorians of lake Oormiah, in Persia, in Bagdad, in the ancient Mesopotamia, and among the German settlers near the Caucasus in ancient Armenia. At Beyroot, with its commodious harbor, Jerusalem with its crowds of pilgrims, and Smyrna—all centers

of influence—printing presses have been established for the Armenian, Hebrew, Spanish, Arabic, Modern Greek, Persian, Turkish, and other tongues spoken in these extensive regions. The names of two distinguished converts, Asaad esh Shidiak, and Gregory Wortabet, are associated with the success of missions in these countries. The books issued from the depository of the American mission at Smyrna, from March 22d, 1834, to June 12th, 1835, amounted to more than twenty-six thousand copies. The schools have been carried on with vigor. The extensive regions of Galatia, Pontus, Cappadocia, Cilicia, Phrygia, and other celebrated provinces—formerly the garden of the world—are fast becoming encircled with missionary out-posts."*

Northern Asia. The London Missionary Society commenced a mission in *Siberia* about nineteen years ago. Until within the last year or two, the missionaries exerted themselves with very little apparent success. Recently the results of their labor have appeared. Several ignorant, obstinate natives have been brought to bow in deep humility before the cross of Christ, and to receive and acknowledge Him, as the only Savior of sinners. Three missionaries are engaged at this station. The same number have been employed in Central Russia. We are not informed of their success, although from the accounts of the Rev. J. Gray, one of their number, now in this country, and connected with the Dutch Church, there have been some striking conversions. The entire Bible has

* Boston Recorder.

been translated in the Mongolian tongue, which is the native language of the present dynasty of China.

For notices of *Eastern Asia*, or China, and the neighboring countries, we would refer the reader to the following journal. The missionaries have recently put thousands of Christian books in circulation in China.

South Eastern Asia. Missions have been established at Siam, Singapore, and Malacca, all of which are introduced in the present volume.

The first attempts to evangelize Burmah were made by the English Baptist missionaries, stationed at Singapore, in 1807. Some of the brethren of this connexion still labor in Arracan, a province ceded by Burmah to the English; and in Chittagong, a neighboring district in South Eastern Bengal. Their efforts have been blessed with an encouraging measure of divine influence. The American Baptist Missionaries commenced their operations in Burmah in 1813. After spending six years, amidst toils, and trials, and persecutions, without scarcely the least visible success, they had the happiness to receive into the fold of Christ the first lost sheep of this flock. Since that era their labors have been most munificently rewarded. Hundreds of perishing men have renounced their idols and their sins, and submitted themselves to the care and guidance of the Savior. At present they have five stations and three out stations, supplied by nine missionaries, four male, and twelve female assistants, and twenty-two native helpers. Including one hundred and sixty foreigners, chiefly British soldiers, they number six hundred converts.

Southern Asia. Hindostan, or India Proper, contains a population of about one hundred and fifty millions of souls. Upwards of one hundred millions are British subjects. The whole field is accessible, and inviting. Nearly twenty societies are co-operating in Hindostan and Ceylon. The number of missionaries in this extensive region is about one hundred and fifty. Within a few years, great changes have taken place. The burning of widows and the destruction of infants have been, to a great extent, abolished. Since 1820, no less than sixteen native newspapers have been commenced in Calcutta. The English language is becoming exceedingly popular among the natives, and in process of time, will probably supersede their own. The numbers of natives who are receiving an education in this language,—the use made of it as a colloquial medium,—the treasures of literature which it contains,—and the prospect of substituting the Roman characters for those they employ, are the reasons for concluding that the English will one day become the language of the country. Evidences are constantly increasing of the wane and approaching expiration of Hindooism. It is impossible to notice all the stations in this brief survey. In some places the success of the Gospel has been extraordinary. In Southern India, the immortal Schwartz was the agent of accomplishing the most amazing revolutions. Recently the Church Missionary Society has been signalized by the eminent usefulness of its missionaries. "It is now nearly ten years," is the language of one of their missionaries, "since we arrived at Palamcotta. When we came, we had no congregation except the

people of our household, with a few persons of the Tanjore Mission, and no Christian schools, but six or seven heathen schools left by the former Chaplains, for our superintendence; and now we have two hundred and forty four villages, in each of which there is a number of Christian families and about seven thousand five hundred souls under our care." The last estimate is two hundred and sixty one villages, two thousand two hundred eighty-nine families, eight thousand one hundred thirty-eight individuals; seminary—thirty-four students, eleven of whom are pious; schools, forty-two under heathen teachers, with fifteen hundred scholars, and twenty-three under catechists with near ly three hundred pupils. These accounts are several years old. "So mightily grew the word of God and prevailed."

In Ceylon the prosperity of the various missions has redounded, through the thanksgivings of many, to the glory of God. Our few remarks shall be limited to the American mission, although other societies have been greatly cheered in their exertions. The American Board commenced their operations in this island in 1816. The scene of their labors is the district of Jaffna, or northern extremity of the island. They occupy seven stations and two or three out stations. Besides eleven missionaries and sixteen assistants, there are thirty-nine native laborers employed in this field. They have under their care more than one hundred and twenty free schools, in which upwards of five thousand children are receiving instruction. They have also preparatory day schools, female boarding schools, and a seminary with one hundred and twenty

students, in which the sciences, including medicine and theology, are taught. In these institutions several powerful revivals have been enjoyed. The effusions of the Holy Spirit have not been limited to these scenes of learning. More than two hundred natives had been added to the church, before the last powerful awakening commenced. We have no definite accounts of the recent accession, as the fruits of this precious season have not yet been all gathered.

INDIAN ARCHIPELAGO.

For information respecting these islands we would again refer to the ensuing pages. Two or three missionaries have recently sailed for Borneo and Sumatra.

Australasia. In New South Wales there are a few missionaries belonging to the Church and Wesleyan societies. The same societies have been laboring, amid most remarkable displays of divine power, in the island of *New Zealand.* The character of the New Zealanders is extremely ferocious and sanguinary. They are cannibals of the most disgusting description. A few years ago, war and carnage rendered this devoted spot,—the very suburbs of hell. The missionaries commenced their efforts with difficulty, and continued them amid repeated and appalling trials. They have been shocked, since their arrival, with scenes of cruelty at which humanity turns pale. "Yesterday," writes one of them, "they shot a poor girl of about ten years old and ate her. They told us laughingly that they were hungry, and that they killed and ate her with some sweet potatoes." But recently the scene has changed. The transforming influence of the Gospel has been so wonderful, that infidelity must

stand aghast, while charity weeps for joy. A few extracts from recent accounts will show what God has wrought.

"In the direct object of the mission much more work offers itself than the missionaries are able to perform. Scarcely a day passes without their preaching, and many persons who live at distant places earnestly request visits from them, if it were only for a few days: offering to make roads on purpose for them, and to afford them every possible facility. But a short time ago, the people tabooed, or made sacred the roads, that the missionaries might not traverse them, and declared the rivers sacred to prevent them from crossing them. The natives are not only anxious to receive religious instruction: but they wish the missionaries to make laws for them. They consult them as casuists, and they seek counsel of them as to matters of peace and war. The native cruelty is diminishing. War is less known. Infanticide is likely to be altogether abolished. In the course of the first few years of my residence in New Zealand, I witnessed six different cases of infanticide. I have seen mothers break the necks and dash out the brains of babes who hung at their breasts; but in the course of the last four years, I have not witnessed one case of the kind. Eight hundred natives have been taught to read the word of God for themselves, while hundreds more are able to make out the meaning, though not so as to be fully intelligible to others. When I mention that three hundred New Zealanders have embraced the Gospel, and are aiming to live in consistency with its sacred requirements, I am sure that the people of

God will rejoice. I have attended the death beds of upwards of forty natives, and have witnessed some of those scenes of holy confidence and joy which are so delightful to the Christian."

Speaking of occupying a new station, the missionary remarks, "Formerly we were not allowed to land at that place, but now we were met by fifteen hundred of the natives. An old chief was called upon by his people to make a speech, and he spoke for nearly an hour. 'The missionaries,' said he, 'are come to blunt the points of our spears—to snap our clubs asunder—to draw the bullets out of our muskets—to bury our bayonets—to bring this tribe and that together, and to make them all live in peace.' A loud shout then burst forth from the whole assembly, 'We will have them—we will have them.' Such have been the displays of divine grace in New Zealand."

Polynesia. The London, Wesleyan and American societies occupy these numerous and scattered islands. Here too the most remarkable revolutions have been accomplished by the power of the truth. "On the 10th of August, 1796, twenty-nine missionaries of the London Missionary Society embarked from London for this and the neighboring islands. March 6, 1797, eighteen landed at Tahiti; ten at Tongataboo, in the following month; the other at St. Christina, in the succeeding June. A number of most auspicious circumstances attended this commencement; and the report of Capt. Wilson, upon the return of the ship Duff, elated the friends of the mission beyond measure. But the triumph was soon turned into lamentation. The capture by the French of the Duff in her second

voyage to the South Seas, with ten married and nineteen single missionaries—the report of the departure of eleven of the number that were at Tahiti for Port Jackson, on account of the ill-treatment of the natives —the murder of one of them at New South Wales—the murder of three others at Tongataboo, and other calamities almost overwhelmed the Society, and threatened to quench the missionary zeal of the religious public. The cause of the South Sea islanders, however, was not relinquished. The directors encouraged the seven missionaries remaining at Tahiti to continue, urged those that were at Port Jackson to return, and sent out twelve more to assist them. In 1810, thirteen years after they first reached Tahiti, they all, with the exception of two, left the islands on account of the wars of the natives. This news again afflicted the Society, and their hopes of final success were almost extinguished. It was a time of great anxiety and much prayer. The majority of the Society urged the missionaries again to return to Tahiti as soon as circumstances would allow it. They did return, and now the sun of prosperity dawned and brightened upon them. Several of the missionaries had become quite masters of the language, and the saving power of the Spirit accompanied their preaching."* The king Pomare was the first convert. Twenty-two years after their arrival, the surviving missionaries had the gratification of receiving him to the communion of the Christian church. Others were similarly and almost simultaneously affected. And

* Missionary Gazetteer.

now the holy flame spread, and as it spread the idol temples and wooden gods were speedily consumed. Schools were instituted; congregations were organized; churches, some of them of vast dimensions, were erected and even auxiliary missionary societies were formed.

The tidings spread to the neighboring islands, and even to the distant groups of islands. The effect was electrical. Without ever having seen a missionary, several islands, incited by mere report, deliberately renounced idolatry, and abjured heathenism. Successive bands of missionaries have been sent forth, and an army of native assistants have devoted themselves to the cause of missions. The work of evangelizing these islands has advanced with amazing rapidity. From the last report of the London Missionary Society, they have stations on three of the Georgian islands, five of the Society, six of the Hervey, and several of the Austral, Paumota, Navigator's and Marquesas groups.

The success of the Wesleyans at the Friendly islands is almost incredible. In one year, three thousand three hundred and twenty-nine were added to church fellowship. More than one hundred native missionaries are employed. In one year, sixteen thousand eight hundred books were issued from the press. Since the establishment of the mission nine years ago, about ten thousand natives have embraced the profession of Christianity; of whom four thousand four hundred are communicants. There is no limit to the usefulness of the mission, but the physical strength of the missionaries.

The Sandwich Islands. This mission was commenced by the American Board in 1820. Twenty-two missionaries arrived in July of that year. Before they reached the islands, the natives had heard the rumor from the Society cluster—three thousand miles distant, and such was the mighty influence of this reiterated report, that the government and people determined to abandon idolatry, and commit their images and all the monuments of their former heathenism to the flames. The first news which saluted the ears of the missionaries on their arrival was, "Tamahmaha is dead—the taboos are broken—the idols are burnt—the morais are destroyed, and the priesthood abolished."

The labors of the missionaries so auspiciously commenced have resulted in the most favorable changes, as well in the intellectual, social and civil, as in the religious condition of the islanders. A few years ago, about one third of the whole population were connected with the schools—nine hundred of the natives were employed as school-masters. Lately the mission has experienced some trying reverses. Most of the schools formerly under the instruction of native teachers have been partially or wholly suspended. The want of sufficiently qualified teachers—those formerly employed being themselves but children in knowledge—and the fact that the authority of the rulers, which for a time kept the schools in operation, is now relaxed, are among the principal reasons. The influence and conduct of unprincipled Europeans has been a serious disadvantage to the Gospel in these islands.

At present the missions are recovering from the shock—good has resulted from the trial, and the work

is advancing, although its apparent prosperity has been diminished.

AFRICA.

In *North Africa*, attempts have been made to establish a mission in Algiers, but hitherto the effort has been unsuccessful. At Tunis a missionary is laboring under favorable auspices—maintaining discussions with the Jews, and distributing Christian books.

In *Eastern Africa*, there are several missionaries; three are stationed at Cairo and its vicinity—one in Alexandria, and four, including two artizans, in Abyssinia. The last named mission was commenced in 1831, and has been prosecuted with much zeal and success.

The London Missionary Society have missionaries in Madagascar, and the Mauritius. The number of inhabitants in the extensive island of Madagascar is estimated at four millions. Sunshine and storms have succeeded each other in this mission. When the missionaries have enjoyed unrestricted liberty, their labors have been exceedingly productive. Such has been the thirst for divine knowledge, that the places of public worship have been thronged. The ordinary congregations have numbered one thousand souls each, which has been increased at times to five thousand worshipers. A large number have been baptized, and many of the converts appear remarkably enlightened and firm in their profession of Christianity. The last accounts are unfavorable. The progress and prevalence of the Gospel have alarmed or rather enraged the Queen and her government, and the most solemn and severe edicts against Christianity

have been issued. The reports that the established customs of their ancient superstition were neglected, and that the new religion was subverting the whole system of paganism, produced the greatest sensation. A national assembly was held, in which the sovereign proclaimed formally to a prodigious concourse his determination to suppress Christianity. One month has been given to the people to come forward and accuse themselves of whatever they had done in compliance with the new religion. Punishments of various kinds have been threatened against past, as well as future offenders. How far "He who sitteth in the heavens" may suffer the progress of his cause to be supended in this island, we do not know—its ultimate triumph rests upon His irreversible decree.

South Africa is one of the most favored missionary fields in the world. Eighty missionaries belonging to eleven societies are co-operating in evangelizing the numerous tribes of the southern division of this continent. Their success has been remarkable. The United Brethren alone report upwards of three thousand converts. The other societies have been signally blessed. Schools are numerous and flourishing. Many wandering tribes have been induced to settle, and in the enjoyment of the means of grace, great numbers have been converted. The civil polity and social order of these lawless nomadic bands have kept pace with their spiritual improvement. The anxiety of many of their chieftains to have Christian missionaries settle among them, proves the favor as well as the astonishing success, which God has given his servants, in the sight of these degraded heathen. In

one or two instances large droves of cattle have been proffered for the services of the missionaries. South Africa has frequently enjoyed the reviving effusions of God's Spirit. Some of the most sanguinary and desperate marauders have been transformed into the meek and unresisting disciples of Christ.

The celebrated Africaner stands pre-eminent among these trophies of saving grace. He had been such a terror to the colony, that a thousand dollars were offered to any man who would shoot him. "When Mr. Campbell crossed Africa in his first journey, he was more alarmed with the idea of meeting Africaner than with all the other dangers to which he was exposed." The change in this man was total, and proved itself genuine, by an entire consistency in his subsequent life. We have no time to enter into details, upon the prosperity of these missions. Two or three general facts speak volumes. The Christian sabbath has been established by three of the Caffree chiefs in their extensive tribes. The Hottentots, who were once classed with the ouran outang, have their infant schools, saving banks, lending libraries, and temperance societies. At Lattakoo, the most remote station from the Cape, belonging to the London Society, where the missionary lingered long in hope, almost against hope, "the voice of prayer at morning, evening and midnight has been frequently heard in every direction from the habitations of the natives or the bushes whither they have retired for the purpose of devotion. The prayer meeting is crowded to excess—civilization and industry are advancing—the wilderness is gladdened."

Western Africa. "Missions or colonies are established at Sierra Leone, on some islands in the river Gambia, at six or eight places in the colony of Liberia, and at Cape Palmas. The number of communicants at the church missions in Siera Leone is between four and five hundred. Three thousand attend on public worship,—twelve hundred children have been gathered into their schools. The Divine favor in an increasing degree, appears to be vouchsafed to the missionaries. With difficulties arising from the climate, and the state of society, they still press forward. The Wesleyans have penetrated three hundred miles up the Gambia, and have established a mission in the center of the Mandingo and Foulah tribes. They number eight hundred members in their society. The churches in Liberia are in a flourishing state. In the course of a single month five hundred and three persons pledged themselves to total abstinence from the use or sale of intoxicating liquors; and the sight of it is rare. The Colonists have been convinced of the importance of agriculture, and the prejudice in favor of trade is abating. The Sabbath is universally regarded. Successful efforts have been made to promote the health of the colonists. The towns have been incorporated. The newspaper exhibits increasing spirit and intelligence. The Maryland colonies are flourishing. Mr. Wilson, the missionary, thinks that the influence of the colony will be favorable on the surrounding tribes. Energetic measures are in operation for the restoration of the Philadelphia and New York colony at Basse Cove."*

* Boston Recorder.

AMERICA.

In *South America* the London Missionary Society have eight missionaries and one assistant. Their stations are at Demarara, Essequebo, and Berbice. The Wesleyans have four stations at Demarara. Their labors are principally among the slaves, several thousands of whom have been gathered into the church.

At Surinam the Moravians have seven or eight missionaries and several assistants. Three thousand souls have been brought into the liberty of God's children through their instrumentality. This is their present number of converts; how many more have passed into glory we are not informed.

The slaves of the *West Indies* have powerfully excited the compassion of the Christian church. They have received more attention than any other heathen population upon earth. About one hundred and fifty Protestant missionaries have been allotted by different denominations of Christians to three millions of souls. Their success has been highly encouraging. Thousands have been taught in the schools, and tens of thousands gathered within the pale of the Christian church. The English Baptists have nearly ten thousand members in their churches, and the Wesleyans upwards of thirty thousand. The Moravians commenced their operations in these islands. Their success has corresponded with their patient and persevering industry. About thirty-five thousand souls are now embraced within the communion of their church. The condition of a slave population is such as not to admit of the same striking results which the gospel produces in a free community. Unaccustomed to

mental exertion, with no pecuniary resources, and without the command of their own time, they can neither be employed as preachers, or teachers, or promoters of Christianity, except to a very limited extent.

Among the Indians, or Aborigines in the United States and Canada, there are about seventy or eighty missionaries, and a good proportion of teachers. The work has been carried on amid many obstacles, though with considerable success. The habits of these wild and wandering tribes,—their extravagant passion for ardent spirits,—the revengeful and unforgiving cruelty of their dispositions,—and the treatment they have received from unprincipled traders, have all combined to perpetuate their moral degradation. The American Board have about one thousand members in the churches of their various missions. Other societies have also been greatly rewarded for their labor of love among them. The American Methodist Missionary Society, have about seven or eight thousand Indians belonging to the communion of their church, in the United States and Upper Canada. The American Baptists and United Brethren have each of them a few hundred Indian members connected with their societies. The establishment of schools among them has resulted in much good. Among the fairest specimens of piety upon earth, have been some of these children of the forest.

One of the most appalling spheres of missionary toil in the world, is the inhospitable region of Greenland and Labrador. The intrepid Moravians selected these countries for the exercise of their first Christian zeal. The hardships to which these self-sacrificing men have

been voluntarily exposed, recall forcibly the Apostle's enumeration of his own trials, "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Three missionaries arrived in Greenland in 1733. They labored six years without any apparent success. A remarkable change then took place in their mode of preaching, and the result was powerful and almost immediate. Their first convert, who had been peculiarly depraved, related his experience at one of their meetings in the following language:—"Brethren, I have been a heathen, and grown old among them; therefore I know very well how it is with the heathen, and how they think. A preacher once came to us desiring to instruct us, and began by proving to us that there was a God,—on which we said to him—'Well, dost thou think we are ignorant of that? Now go back to the place from whence thou camest.' Then again another preacher came, and began to instruct us, saying—'You must not steal, nor drink too much, nor lie, nor lead wicked lives.' We answered him—'Fool that thou art! Dost thou think we do not know that?' Thus we sent him away also. Some time after this, Christian Henry, one of the brethren, came to me in my hut, and sat down by me. The contents of his discourse to me were nearly these: 'I come to thee in the name of the Lord of heaven and earth; he sends me to acquaint thee, that he would gladly save thee and make thee happy, and deliver thee from the miserable state in which thou liest at present. To this end he became a man, gave his life a ransom for man, and gave his blood for man. All who believe in the

name of this Jesus obtain the forgiveness of sin; to all them that receive him by faith, he giveth power to become sons of God. The Holy Spirit dwelleth in their hearts, and they are made free through the blood of Christ, from the slavery and dominion of sin. And though thou art the chief of sinners, yet if thou prayest to the Father in his name, and believest in him as a sacrifice for thy sins, thou shalt be heard and saved; and he will give thee a crown of life, and thou shalt live with him in heaven for ever.' When he finished his discourse, he lay down upon a board in my hut and fell into a sound sleep. I thought within myself, what manner of man is this? There he lies and sleeps so sweetly. I might kill him, and throw him out into the forest, and who would regard it? But he is unconcerned. This cannot be a bad man,—he fears no evil; not even from us, who are so savage. However I could not forget his words. They constantly recurred to my mind; even though I went to sleep, yet I dreamed of the blood which Christ had shed for us. I thought this very strange, and quite different from what I had ever heard. So I went and interpreted Christian Henry's words to the other Indians." As the result of the preaching of the cross, an extensive awakening took place.

The mission in Labrador was commenced about twenty years subsequent to that in Greenland. The history of the two are similar. Amid many privations and severe trials, the word of God has had free course, and been glorified. Repeated revivals have rewarded and encouraged the missionaries. In the two places there are seven or eight stations, and about

fifty laborers. The number of converts is nearly three thousand.

From this hasty glance at the great missionary field, we cannot but be impressed with the infinite importance of preaching the gospel to the heathen. The condition of the unevangelized world appeals loudly to our Christian sympathies. Involved alike in the ruins of the general apostasy,—hastening to the same interminable and changeless destiny, and with no other possibility of recovery than faith in a proffered Savior, the various nations and tribes of unchristianized men can be regarded with indifference only where the love and pity of the Redeemer have no influence. To detail the present wretchedness, and dwell upon the prospective miseries of the heathen world, would be extremely useful if our space would permit. We would beg every Christian, as an indispensable part of his duty,—as a fundamental evidence of his attachment to his Savior, to read the many publications which abound and are daily increasing on this subject. "The Missionary Gazeteer,"—"The origin and history of missions," and the various cheap periodicals,—such as "The Missionary Herald," are most earnestly recommended to the careful perusal of every Christian. While they find much to excite their compassion and melt their hearts, they will be encouraged by the success of missions, to believe that the world can and shall be converted.

Although comparatively very little has been attempted,—notwithstanding there are only about six hundred stations and seven hundred missionaries in all the world,—of whom nearly two hundred and fifty

are laboring among the slaves of the West Indies,—yet the work which has been accomplished, and the sources of permanent and efficient influence which have been created are incalculable. Languages have been acquired, and even improved; literature has been studied, and, where deficient, created. Dictionaries have been compiled,—elementary works composed,—and many of the best writings translated into heathen tongues.

About fifty presses are pouring their streams of life into this parched and barren field. More than one thousand native assistants, having first given themselves to Christ, have consecrated their lives to this blessed work. The "gospel of salvation" has been translated into one hundred and fifty languages. Thousands of schools,—some of them for the higher branches of education,—are sending their rays of knowledge and life amid the darkness and superstition of heathenism. More than one hundred thousand souls have been gathered into the pale of the visible church. The preparatory work having been accomplished in many of the most important countries in the world,—the progress of missions must receive an increasing momentum, as the time of promise advances, until the last heathen temple has crumbled, and the last ignorant and cheerless pagan been transformed into an intelligent and a happy child of God.

CHAPTER I.

DEPARTURE FROM NEW YORK—PASSAGE—INDIAN ARCHIPELAGO.

An extraordinary event introduced the Rev. E. C. Bridgman and myself to each other's acquaintance, and united us in the delightful duty of "bearing the name of Jesus before the Gentiles." A gentleman, whose character needs no eulogium,* had a ship on the eve of sailing for Canton. He himself had resided several years in that distant mart of commerce, and had there formed an endearing friendship with Dr. Morrison. Touched with the moral degradation of that empire, he had resolved, and I believe promised the Doctor to employ his influence in engaging fellow laborers for this neglected field. About a fortnight before the vessel sailed, he proffered a passage, and a year's residence in his commercial establishment, to any missionary, who would devote his life to the spiritual benefit of China. This proffer was made in the presence of several gentlemen. One of them proceeded or wrote to Andover. Another conveyed the information to myself. I had previously resolved to spend my days in Palestine and the neighboring countries; but

*D. W. C. Oliphant, Esq.

at the time appointed to fulfil this purpose, my health failed, and I was obliged to seek its restoration in a tropical climate. After a residence of nine months in the West Indies, I returned to New York, and in a few weeks heard of this opportunity for usefulness. There was no insuperable obstacle to my compliance. The work accorded well with my best feelings—the change of destination was rather agreeable than otherwise, as it intimated the will of God, in opposition to my own—I knew of no other minister in the city, whose previous convictions and present circumstances were so peculiarly favorable to such an undertaking. And although I was aware there were *heathen enough at home*, and though I was obliged to tear myself away from a growing church in the city, yet I felt it my duty to accept the providential invitation. There were many to take my place here. I knew of none other who *could* and *would* go. The gentleman's proffer was limited to *one* missionary. As was mentioned, it was proposed to Mr. Bridgman and myself, by persons who were ignorant of each other's endeavor to obtain the desired individual. We afterwards ascertained that the application was made to both on the same day. Though we were several hundreds of miles distant from each other, we resolved about the same time to undertake the service, and having gone into the country to consult with my parents, we arrived in New York nearly together, to make the necessary arrangements. The Seamen's Friend Society had requested that the missionary should act as their chaplain for the first year. I went to their office to signify my willingness to comply with their request.

A stranger had just preceded me. This stranger had come for the same purpose. Unacquainted with each other and each other's object, we spoke of the same event, and announced the same determination. The surprise was mutual; but it soon yielded to a grateful recognition of the hand of God in the circumstance. The owner of the ship, and all interested in the project, agreed that both should go, and both went. It may be useful to laymen, and especially those engaged in foreign commerce, to remember that the American Mission to China was commenced by the instrumentality of one of their own number. And it will stimulate every Christian to perceive how the Lord repays to us *double* our feeble attempts to serve him.

The time for preparation was exceedingly limited. In a series of public services, we were affectionately "recommended by the brethren unto the grace of God," and the 14th of Oct. 1829, was fixed as the day of embarkation. A company of relatives and Christian friends attended us to the ship, and once more committed us to the guardianship and guidance of Him who had engaged to be with us alway.

The Roman, which was to convey us to our destination, is one of the largest class of American merchantmen—her accommodations were ample, and provisions choice and abundant. Captain Lavender had approved himself a competent, intelligent, and attentive officer—which character he sustained to entire satisfaction throughout the passage,—and four gentlemen, citizens of NewYork, were our fellow-passengers.

Our friends having returned to shore, we weighed

anchor, and attempted to get to sea. After toiling long and fruitlessly, we were obliged to resume our former position. The second morning a similar effort was made; but the winds and waves were equally unpropitious, and the same result followed. The sight of New York kept on the rack those painful emotions, which had been awakened by leaving all whom we loved on earth. To the Missionary, perhaps exclusively, is the separation from friends like the farewell of death. Though ignorant of the future, he expects no farther personal intercourse on earth. To him the next meeting is generally beyond the grave.

Early on Friday morning, we left our anchorage, and with a light, though favorable breeze, stood to sea. The wind freshened as we advanced, and between eight and nine o'clock, the return of the pilot presented the last opportuniny of communicating with shore.

During the greater part of the passage, nothing occurred which is not generally witnessed, and has not been frequently detailed. Divine service was early commenced on the morning and afternoon of the Lord's day, and social worship every evening at the change of the watch. As no compulsory measures were employed to gain the attendance of the crew, composed of a heterogeneous company, the number of worshipers varied with their fickle inclinations. Nothing proved so effectual in bringing them together, as frequent visits to the forecastle, and more private interviews with them, when disengaged in their night watch upon deck.

Nearly three months elapsed on our passage, before we enjoyed a sight of land. The first stable object

which changed for a moment our wearisome prospect, was the small island of St. Paul. It is remarkable for a pond, which furnishes to the voyager, a well stored larder, and a self-cooking kitchen. Fish which are taken in abundance and variety, may be thrown from the hook into boiling springs, and thus prepared for the table, without trouble or expense. The immense distance of this rocky islet and its sister Amsterdam from any continent, is another peculiarity.

On the 25th of January, Sandal-wood island, the first land made in the eastern passage, was descried. Before its highest hills were visible, its proximity was indicated by large land birds, resembling eagles, majestically sailing in the air, above us; and butterflies, or winged grasshoppers, which borne on the breeze, came and lighted upon the ship. The island is extensive, and produces many valuable articles, though very little is known of the physical, political, or moral condition of its inhabitants. No attempts have been made, by Protestant Christians, for its conversion; none to discover whether, with its populous neighbors, it is not waiting for God's law.

That the feasibility of establishing missions upon some, or all of these islands, might be readily tested, is evident to those who have sailed almost within hail of their shores, and whose timidity, or want of zeal, does not control a laudable spirit of Christian enterprise. Our course was through the Ombay passage, and afforded a view of the islands of Flores, Solor, Lomblem, Panter and Ombay, on the left, and of Timor, Cambing, Baby, and probably Wetter, on the right. As may be readily supposed, the greater part of our

time was consumed in feasting the eyes upon the cheering and changing aspects of land, and in suffering the imagination to expatiate, where it would be more interesting, and probably more hazardous to roam in person. Since it was not our object to land, we were by no means grieved to enjoy the coolness and impetus of a fresh breeze, and soon to leave these smiling spots to charm the hearts and eyes of our successors. Numerous huts can be distinguished on the hills of many of these islands. One of our passengers, on a previous voyage, was becalmed a day and night, within a short distance of Ombay. In addition to the dwellings he could discern by day, fires, probably for cooking, were lighted in the evening, which, bespangling the shores and hills of this and the adjacent islands, indicated a considerable population.

How far the Catholics succeeded in their early attempts to diffuse their faith through this part of the Archipelago, or to what extent the trophies of their ancient zeal may still exist, where commerce has ceased to allure the European trader, it is quite impossible to determine.

The Portuguese were probably the first who attempted the conversion of these islands to nominal Christianity. They took possession of the colonies as early as 1510, or soon after, and commenced at the same time their religious operations; but there is reason to believe, from authentic records, and existing facts, that their success was by no means answerable to the latitude of faith and practice generally admitted in their proselyting policy. Before the middle of the sixteenth century, the celebrated Xavier and his

coadjutors arrived in these regions, and displayed, according to the saint's biogapher, those wonders of superhuman wisdom and power, by which, thousands were forthwith converted to the true faith. Near the close of the century, the Dutch dispossessed the Portuguese, and soon afterwards introduced Protestantism among the natives.*

It is said that "one principal purpose of the formation of the Dutch East India Company, was the propagation of Christianity in those countries, which should come under their dominion." Had the same purpose actuated the foreign agents of the company, and all the early chaplains of the establishment, as it did many of them, the genuine conversion of these lovely and populous islands had probably been the result. The natives were not simply willing, but really desirous to become acquainted with the religion professed by the Dutch. They even solicited teachers, and when their request was granted, submitted to their instructors, with the greatest docility and confidence.

In looking over the records of these times, we are struck with a number of rather opposing facts, and scarcely know whether to give flow to our feelings of admiration at the zeal and energy of some of the first chaplains; or of deep regret at their injudicious plans, and the comparative fruitlessness of their vast labors. They studied and wrote; they traveled and preached; they founded churches and opened schools—such

* The information contained in the following pages is derived from the history of missions, and missionary reports in the Dutch language.

were the variety and multiplicity of their measures; such the magnitude and success of their efforts, that according to their reports, the devils, the only acknowledged deities of these regions, soon found their temples deserted; their rites neglected; and whole villages and islands alienated from their allegiance. At the close of the seventeenth century, forty thousand natives had enrolled themselves among the disciples of the Savior.* But here we are compelled to check our admiration, by a knowledge of the result. A declension soon commenced, and continued with such rapidity, that whole districts speedily relapsed into their former abominations. The causes of this decline, or rather of the apparent conversion of such numbers, who afterwards apostatized, are various. Many of the chaplains opposed, in spirit and conduct, their worthy coadjutors; too much stress was laid upon a knowledge of the technicalities, or a compliance with the formalities of Christianity, too little upon the renovation of the heart; professing Christians were preferred to their heathen neighbors in the distribution of petty offices under governments, and even a monthly allowance of rice was served out to those, and those only, who had received the rite of baptism.

During the eighteenth century, we read of very few attempts to revive the spirit of Christianity, or even to preserve from a hastening extinction "that which remained, and was ready to die." Many of the schools were kept up, and other means previously established

* I have not been able to ascertain the population of the islands at this time.

continued; but the labor devolved principally upon the natives, and their qualifications were inadequate to the work; the churches at home were languishing, and the few messengers sent out, took little or no interest in the instruction of the heathen. To determine what amount of good was really effected by these early missionary efforts, requires a new series of data, very different from the contradictory reports of the times, or the opposing sentiments of later commentators. That many were translated out of darkness into light, who would hesitate to believe? that thousands were self-deluded, or deceived, who could deny? When we consider what evidently might have been effected, and what was no doubt the aim of the devoted men of whom we have spoken, we are grieved at the consequences. For more than two hundred years this desert might have bloomed, like the garden of the Lord, and loaded with its fragrance every breeze which refreshes the vast continent and islands of south-eastern Asia.

These few historical facts bring us down to our own times, and prepare us for the remarks which may be offered, in regard to the missions of the present day, in the different islands that shall be noticed.

The large island of Timor was one of those included within our view while passing through the Ombay passage. Its forest trees crowning a majestic bank, which skirted the sea, waved us a graceful invitation to their cooling shades—perhaps to the relief of the crowds who perish beneath them. Timor is one of the most extensive and important islands in these seas. According to the account of travelers, a

number of independent, unsocial tribes roam through its deep interior, who have so little mutual intercourse, that no less than forty languages are employed among them. There are two foreign establishments upon the island, the one occupied by the Portuguese, the other by the Dutch. The former is called Delli, or Didil, and is situated on the north-east part of the island. Of its commercial importance we know but little. More than three centuries have elapsed since the Roman Catholic religion was introduced here, and although the Portuguese colonists, and their numerous priests, have generally given it currency in other parts of the east, where they have preserved a foothold, yet Timor has received but little attention at their hands. According to a witness of their own nation and religion, the principal cause of this neglect is found in the cupidity and profligacy of the priests. The greater part of the day they employ in speculations in sandal wood, wax, gold, copper, and even the very heathen themselves, whom they purchase and export as slaves. This however is but a part of their unchristian conduct.

"By night they practice every sin,
By day their hands draw nigh to God."

The most disgraceful ecclesiastics in Macao, are generally selected for Timor; and cases have occurred, in which lawless offenders of this class, with whom nothing could be done, have had other punishment mitigated into missionary banishment to this ill-fated island. If this be the case, and there is certainly no reason to doubt the authority upon which it is given, we see sufficient reason why the petty chiefs who have

embraced Catholicism, according to travelers, still retain their heathen customs, and practice the grossest immoralities.

Coopang, the Dutch settlement, stands on the south west extremity of the island. It is among those places in which the early chaplains exerted themselves with such vigor and apparent success. During the eighteenth century it shared the common fate of the east, being forgotten by the unsympathizing mother at home. Left as sheep without a shepherd, many baptized natives abandoned even the name of Christ, and reverted to their favorite demonolatry. In the year 1821, the first messenger under the new era of Christian Missions, resumed the long suspended duties of the Gospel ministry in the place. Le Brun, the name of the missionary, was an excellent character. He was spared no longer than to prepare himself for usefulness in his new sphere, and was then translated to a service of unmingled enjoyments, for which this very discipline had equally qualified him. Others caught his mantle, and followed in his luminous steps. It is a common complaint in the correspondence of the missionaries, that multitudes who have been received into the Christian church—probably descendants of the early converts—have never renounced their idolatrous habits. The unchristianized natives they describe as slothful, apathetic, untrained to reflection, living and dying like brutes around them. They have no established forms of religion, but dread the power, and deprecate the fury of infernal spirits. This refers only to the tribes in the vicinity of the settlement, where the Malayan language enters into the admix-

ture of their native tongue. As has been mentioned, those in the interior employ a number of languages, very distinct from the Malay, and live in the wildest state. I am not able to learn that any attempts have ever been made for their conversion.*

A number of smaller islands in the surrounding seas, are occupied by the missionaries of the Netherland's Society; among these is Rotti, situated a short distance south of Timor. In 1820 there were three churches completed, and others in progress, on this limited spot. Three hundred and sixty children were enjoying regular instruction, all of them the descendants of nominal Christains. The aboriginal inhabitants are more energetic in mind and body than the Malays, and the island yields a rich supply of rice and palm sugar.†

East and north-east of Timor, one or two degrees from it, and each other, are the small islands of Letty, Moa, Kisser, and Roma. Each of them is a mission station, occupied by one or more missionaries. Some of them abound with inhabitants, who have a language of their own, and whose customs are entirely repugnant to the principles of Christianity, which many profess. The instructions of the missionaries are gene-

* At the close of 1831, the Dutch reports gave an aggregate of several thousands of Christians upon the island. Whether they include those whose heathen customs the missionaries deplore, we know not. In 1832, six missionaries arrived in the east, four of whom went to an institution upon Timor, designed for fitting European and native Christians for their work. One of them was appointed to the chaplaincy of the company, the others, it is hoped, will penetrate beyond the maratime parts, which have already been explored.

† Of the recent reinforcements to these islands, one or two missionaries are instructed to occupy Rotti.

rally conveyed through the Malayan language, which it is said they are endeavoring to make the universal medium of intercourse. If it can be accomplished without sacrificing the eternal interests of the present generation, the object is worthy of their strenuous efforts. It is calculated to cherish a spirit of benevolence among the natives, and it will yield the greatest facility of labor to all succeeding missionaries. One or two of them have acquired the native speech; but thus far, no translations have been made, at least no books published. According to the report of one who visited the island of Letty in 1825, he found the school-master efficiently engaged in his duties, and many of the natives had been prepared through his instrumentality for baptism, whom he admitted to the visible membership of the Christian church. A successor, who arrived at the island in 1829, states that numbers of baptized Christians were both ignorant and addicted to all the vices of Paganism. That the same system of gathering multitudes indiscriminately within the pale of the church, should be practiced by some of the modern missionaries, is a source of lamentation to their more judicious brethren, and to all who take an interest in their successful labors. The result is, as might be expected—some "weary themselves for very vanity," and others are obliged to "labor in the very fire" most inconsiderately kindled against them. At Wetter, which has been mentioned as included within our prospect, the heathen are represented as favorable to Christianity. The missionary who visited them in 1825, baptized numbers, and united many in Christian marriage. The island

had formerly been under the care of the chaplains; but for the last forty years, Christian instruction had been almost entirely suspended. The consequences need not be detailed, when it is considered that little more than the name and rites of Christianity constituted the sum of their early knowledge.

After leaving the Ombay passage, our course lay through the Banda sea, which takes its name from a small group of islands, situated two and a half degrees east of our track. Here, the Dutch have a missionary, who under date of 1824, reports that he had been visiting those who professed Christianity from house to house. He was shocked at their ignorance and heathenism; barring the difference of name, they could not be distinguished from the Mohammedans and heathen around them. The drums of the soothsayers made a deeper impression upon them, than the truths of the Gospel.

Such was the depravity of the great mass of adults, and such the example by which their children were seduced into all wickedness, that the missionary was constrained under the deep emotions of his soul, to exclaim "Rivers of waters run down mine eyes, because they keep not thy law." Still, a few facts of some promise were noticed; there were those who could and did read the Bible; the schools, though languishing were not closed, and a few of the converts maintained a character worthy the religion they professed. In former days there were congregations upon a number of these islands; but the blight of death has passed over them.

At Great Banda there are twenty-four plantations,

managed by as many native planters, who bear the name of Christ.

Still farther to the east, nearly a south-east direction from Banda, is a chain of islets, called by the Dutch, "the Keys," which extend to the Arroo group of the charts. The former are described as fertile spots, producing a variety of fruits, and peopled by a race of men, who have ever shown a peculiar mildness of disposition and hospitality towards strangers. Whether this benevolence is a genuine expression of soul, or assumed from motives of policy, has not been ascertained. The only ground of uncharitable suspicion rests upon their physical weakness, and destitution or paucity of arms. The Arroo islands are extremely valuable, and said to contain a population of about twenty thousand; they abound in all the delicious fruits of the Moluccas, and swarm with poultry and birds, of the richest, rarest plumage. They contain a small band of professing Christians, with a large proportion of Mohammedans, and a still greater number of heathen. From the reports of the missionaries in their vicinity, these islands hold out the most inspiriting invitation to the servants of Christ; the field is large, and numbers would find delightful employment in its culture. One relative advantage of the highest importance is, the proximity of these islands to New Guinea, with whose shores, there is no doubt a constant intercourse, and whose degraded millions might be approached through this point of access.

Contrary winds and a temporary calm detained us two or three days in the Banda sea.

On the 28th January, the large island of Booro was

descried, and the next morning we found ourselves passing, at the distance of a few miles from its south-eastern shore. Besides its other valuable productions, the island is the genial soil of the cajeput tree, whose well known oil is a principal article of export. It is virtually under the domination of the Dutch, though, with the exception of a foreign Resident, the inhabitants are governed by their own rajahs. The king of the country, and nine subordinate chiefs, by whom he is assisted in judicial matters, are Mohammedans. The inhabitants, whom the Dutch call Alfories, have not submitted to the yoke of Islamism, and it is said, are not allowed to embrace Christianity. Still the place is not entirely destitute of Christian instruction. A missionary is stationed here, who, under date of 1825, writes that the island is divided into ten districts, and that there were about ninety Christians, and one hundred and forty, including children, who had been baptized.

The state of religion among these few, differs in no respects from the corruption prevailing in the other islands. The judgments of God exhibited in those sweeping scourges, cholera and famine, aroused their fears, and brought them for a time to a better state of mind.

The aborigines are characterized by gentleness and timidity. Idleness, opium—smoking, and drunkenness are their reigning vices; dancing is their popular amusement.

After leaving the Banda Sea, we passed through the straits of Manippa, which brought within our horizon a number of important islands. Amboyna, the

principal one, is distinguished among all the spice settlements under European control, for the extent and beauty of its capital, the strength of its fortifications, and the proportionately large number of its professing Christians. It contains a population of between forty and fifty thousand. Mr. Kam, the first missionary of the new era, who arrived in 1815, reports that he found twenty thousand native Christians, prepared by his predecessors, for attending the ordinances of the Gospel. The nature of this preparation is not stated, though the missionary probably includes all who had been received into the visible church, by its initiatory rite, with their descendants. He found many districts, whose inhabitants were formerly Christian, relapsed into Paganism. A terrifying earthquake frightened some of them back into the profession they had abandoned. Mr. Kam commenced his labors here and in the neighboring islands, with much zeal and energy. Prompted by a spirit which every missionary should possess, he looked upon himself as a "debtor to all," and consequently entered into every sphere where he thought his services might be useful. Much of his time was devoted to a visitation of those islands, where churches had been planted, or where there was an opening for the introduction of the Gospel. His journals show an entire devotedness to his Savior's kingdom, though from the many thousands he baptized in his extensive and repeated circuits, we cannot but fear that his views on this subject were not the most judicious.

Two institutions were established at Amboyna, for the preparation of schoolmasters,—one under a com-

mittee of government officers, including the missionary, who is the appointed chaplain—the other under the sole direction of Mr. Kam, and designed to prepare young men for less prominent, though equally destitute stations. These institutions, and epecially the latter, have been successful in their operations. Other means have been employed for the conversion of the heathen, with much visible effect.

At Manippa, through the straits of which we sailed, there are many Mussulmans, and a few Christians. The missionaries report, that two villages had cast away their idols and embraced Christianity.

We had the large and beautiful island of Ceram in sight a long time. Its lively verdure, its towering mountains, its irregular and variegated surface, and especially its associated history, tended to render it an object of most interesting contemplation. Travelers dwell with rapture upon the enchantment of its scenery, and the exuberance and variety of its productions. The sago finds no soil so congenial to its rapid and perfect development as the well saturated bogs of Ceram. This valuable tree grows wild, not merely in scattering clumps, but in deep forests, supplying its indolent tribes with abundant provision, and considerable wealth. The waters teem with a variety of the finest fish, so that it has been said of the natives of this island, as of the birds of the air, "They sow not, neither do the reap, nor gather into barns," The inhabitants of the sea-coast are principally Malays; in the inland districts, the Alfories or aborigines, abound. The shocking Diak custom of destroying human life, by arts the most treacherous, without provocation, and

merely to add human heads to the trophies of their cruelty, associates, in barbarity, if not in consanguinity, the inhabitants of Ceram with those of Borneo and Celebes. Demonolatry is the prevailing superstition, and the infernal rites, and horrid imprecations employed in binding themselves to a voluntary and perpetual slavery to the "Rulers of darkness," breathe the very spirit of hell.

When Mr. Kam visited the place, after his arrival in these seas, he found that they had been destitute of the ordinances of religion, at least, of the advantages of the regular ministrations, for the last twenty years. He passed through twelve districts, preaching and administering the sacraments of the Gospel. After his return, he received intelligence that two villages had demolished their pagan temples. But alas! numbers of these stony ground hearers soon began to decline, so that the missionary felt himself obliged to make them another visit. In some districts the instructions of the missionary were unheeded. Many of the Christians did not even believe in a future state of existence. At Kaibobo, on Ceram, a missionary is stationed. He gives no favorable account of the progress of the children in the schools, nor of the good example and discipline of their parents at home.

In a report of Mr. Kam for 1827, he speaks of more than six thousand church members, and upwards of two thousand children under instruction.*

With the exception of Ternati, one of the Moluccas,

* The discrepancy in the two statements may be easily reconciled, though we fear that the least gratifying account is the most correct.

situated not far from the north coast of Gilolo, we have gone over the principal stations under the Netherlands Missionary Society in this part of the Archipelago.

Ternati, though small, has long maintained an importance above its neighbors. Its Sultan has acquired the sovereignty of many of the adjacent islands, having extended his dominions to parts of Celebes, and even to New Guinea. The missionary here has been taken into the service of the government, and though a man of excellent character, his health is too feeble to fulfil his duties among Christians: of course, he can attempt but little for the heathen. The situation is probably one of the most important for a missionary colony in these seas.

Before we close this rapid survey of the numerous stations occupied by the Netherlands Society and open to their future exertions, a few facts merit our attention. The extent and fertility of many of the islands, the number of their inhabitants, their proximity to others still more spacious and populous, render them highly important for missionary establishments: while the liberty enjoyed by Europeans of visiting the coast and traversing the interior of most of them, added to the readiness with which the natives generally listen to their instructions, and conform by thousands to the external rites of Christianity, enhance their interest, and give them a bold prominence among the most inviting spheres of Christian benevolence.

To those acquainted with the history of these missions, it may be thought strange that we do not dwell more in detail upon the numbers who have at different times renounced idolatry, and professed the reli-

gion of Christ. Our only reason is, because the qualifications for baptism, required by many of the missionaries, differ so essentially from the views entertained by the majority who shall probably read this work, that *numbers* would convey no correct idea of the success of their labors. In islands, and districts of islands, occasionally visited by the missionaries, they inform us that although they had but a few opportunities for preaching, they were much occupied in admitting applicants to the communion of the church, and administering to them its most solemn sacraments. Had all these places been supplied with native teachers, in whose piety and judgment entire confidence could be placed, this apparently hasty mode of procedure might have been admissible. But when we learn from their own accounts, that apostacy is very common, and that villages and whole districts frequently relapse into their former abominations, we must conclude that either the native teachers are unqualified for their duties, or disproportioned in numbers to their stations; or that those admitted to the ordinances of the church are received on other grounds than the repentance and faith enjoined in the Scriptures.

It is not intended that these plans are approved by all the present missionaries; neither is it certain that they are pursued by the majority. A very few laborers of incorrect sentiments respecting the proper subjects of the sacraments, are quite sufficient to produce all the consequences we here deplore.

One fact, which strikes us powerfully, and which may tend to explain in a measure, what we cannot approve, is the paucity of laborers. Compared with most

other societies, the one, whose field and operations we have been considering, has done nobly; but its resources are too limited for the work to be performed. Hundreds of men, in the spirit and strength of their Savior, would find in these vernal islands, the most animating employment, and no doubt produce the most desirable changes.

After leaving the straits of Manippa, our course was nearly north-east, through Dampier straits into the Pacific. A multiplicity of unimportant islands, appeared and sunk in our horizon, as we glided gently along, until we emerged from these insular seas, and felt our gallant ship once more timing her movements to the regular and lengthened swells of the wide ocean. New Guinea, or the great Papua country, and Waygiou or Waijoo, between which we passed, remained in sight many hours. The mountains of the former appeared stupendous, and the distant coast resembled hills of different altitudes, and dimensions, rising separately from the ocean. It is rather extraordinary that though we have been for many days surrounded with human habitations, some of which, with their possessors, we approached near enough to discern, we have received no visitors, and perceived but one proa in motion.

Waijoo contains one hundred thousand inhabitants. It is said that they trade to a considerable extent with the Chinese, and that the greater part of them speak the Chinese language. From the accounts of travelers—though we have seen nothing of a recent date—we can find no reason why an intercourse might not be opened with them and a mission established upon their island. Independently of the claims of

its own population, its position is peculiarly favorable, both to communicate with home, and with the important islands in its vicinity.

But it is to New Guinea that the eye turns with the deepest concern. This insular continent extends about twelve hundred miles in length, and from fifteen to three hundred and sixty in breadth. Navigators speak with rapture of the beauty of its coasts, and the astonishing beauty of its rich productions. Among the ornaments of its natural history is the far famed bird of paradise, of which ten or twelve species make it their favorite residence. It is inhabited by several millions of souls, who are sunk into deep intellectual ignorance and spiritual death. Many distinct tribes, exceedingly opposite to each other in appearance and habits, spread themselves through its coasts and interior. The great mass consist of negroes, of a herculean frame, and jet black countenance, with prominent eyes, distended mouths, spreading noses, and curled hair projecting in an enormous bunch from the head. Some of them are cannibals of the worst character. Others are mild and obliging to strangers; disposed to trade upon terms the most advantageous to the other party; neither knowing the value of their own articles, nor the worthlessness of those they most admire. Though we are probably the first missionaries, who have ever gazed upon its shores, the wiser and more adventurous children of this world hesitate not to visit it whenever their object can be gained.*

* The following facts were extracted from the journal of a captain, published in the Singapore Chronicle, who writes under date of 1830. They may be useful to some. At Dory of the charts he found a good

Thus we perceive from the catalogue of islands enumerated,—and the list may be easily swelled, if we were to proceed a short distance to the east,—what a sphere of Christian benevolence lies in almost total neglect in these seas. It is, no doubt, judged by some advisable to defer missionary engagements, until commerce shall open an access to these barbarous regions, and prepare the way of the gospel; but even if the character and conduct of traders had this general tendency, how long shall we wait? Had there been any strong inducements to commercial enterprise, the advantages would not have been neglected until the present. And as it has been found that the influence of men from Christian countries in pursuit of wealth, is generally prejudicial to the extension of the religion. whose principles they fail to exemplify; it is no doubt favorable that such a preliminary barrier has not been reared against the introduction of the truth.

The servants of Christ engaged in foreign commerce. might afford the most valuable aid, in hastening the conversion of these nations. Indeed, without their as-

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harbor, and the people very friendly. They gave him missoy bark, tripang and tortoise shell, in exchange for iron, blue cloth, &c. At Myfordi, (Long Island of the charts,) the rajah spoke Malay, but was absent; he afterwards met him and found him friendly. At Misori or Schoten island, the people are considered treacherous. At Paddydoo, or Traitor's Island, they are on the contrary exceedingly friendly, and as an expression of it, carried their boat when grounded, about two miles. At Korgering, or Jobie, a considerable island in the deep bay, the natives were also very friendly. At Ansoose, off Jobie, latitude two degrees south, there are a number of islands; the natives are not to be trusted. At Coordoo, (Geebrinks, East Point of the charts) a small village on the east point of the great bay, their boats were seized with six men in them. Some of the men were killed in a savage manner. The bottom and east of the great bay is said to be inhabited by the worst description of cannibals. The principal trade is with the Chinese.'

sistance, we scarcely know how any thing can be done for the present. They might dispatch a ship on an exploring tour, to obtain more accurate information about the character and circumstances of the different tribes of natives, and to determine the most eligible sites for missions. The ship could probably defray her expenses by the same traffic, which others carry on, who have no such object in view. When the best localities are ascertained, and missionaries sent forth to occupy them, nothing further would be required for facilitating their work, but to furnish them with small vessels, capable of navigating these seas, and to favor them with an annual visitor or two from home, to supply them with necessities and comforts.

With the blessing of God's Spirit upon their labors, which we believe would be quickly and amply bestowed, the missionaries would soon place themselves upon a permanent and advantageous footing, and probably repay to their commercial friends a rich reward for their assistance. Thus the gospel, by the light it sheds, and the diligence it commands, would prepare the way of trade, and the benefits that would accrue to different and widely distant nations, would be incalculable. Millions now below the brutes would emerge from their ignorance and degradation, into the light and life of rational and renovated beings.

But lest the plan here proposed should be disapproved, or what amounts to the same, not acted upon, another may be suggested, in which the pecuniary sacrifice or hazard is less. Those ships bound to Canton, and obliged like ourselves to make this eastern passage, might attempt the prerequisite task of exploring,

and upon its completion, if the trade did not answer their expectations, might proceed to Canton, without incurring much risk, or losing much time. And thus one or two *out-of-season* ships could annually touch at any station selected, and by administering to the health and comfort of the missionaries, afford material service to the cause in which they are engaged.

But whence the necessity of holding out a temporal reward, as an inducement to Christians, to discharge their duties? What but the glory of the Redeemer, can be the object of commerce in the purposes of God, and what could more loudly proclaim this object, than the sanctification of many to Himself, to whom He has intrusted the talent of such extensive usefulness? "Surely the isles shall wait for me, and the *ships of Tarshish* first, to bring thy sons from far."

If ships are to be employed in the benevolent plans of the Savior, who that understands his own honor, as well as duty, would hesitate to favor these purposes, and thus identify himself, and his possessions, with the instrumentality employed in the regeneration of a world.

After leaving the straits of Dampier, the wind obliged us to stand off in nearly an easterly direction. On the 8th of February we descried the Pelew islands. The vigilant natives were as sharp-sighted as ourselves. Their distant abodes had scarcely spotted our horizon, before we perceived a number of sails, feathering the ocean, and advancing in our pursuit. One *proa* intersected our course and awaited our arrival. As we passed they attempted to gain the lee of the ship, but were disappointed. As quick as thought,

their sail was hoisted, and the effort renewed. The progress of the ship was checked—a rope was thrown them, which they caught, but the result was again unfortunate. Their crazy boat was drawn under the counter of the ship, and they were compelled to abandon their hold. Discouraged and unnerved by this second defeat, they remained a long time stationary and motionless; as though indulging the listlessness of disappointment, or endeavoring in vain, to re-excite their hopes and energies for another trial.

Their *proa* was apparently the excavated trunk of a tree. Its breadth bore no proportion to its length. The sail was triangular; to the windward side was attached an *out-rigger*, projecting about three feet. On this as many sat as were necessary to preserve the balance of the boat, while one was constantly employed in discharging the water, received from every wave.

The crew was composed of six persons of both sexes. Some of them had huge pendants in their ears—all were perfectly denuded. The performance of their canoes and the skill and dexterity with which they manage them, are surprising. They come dancing over the waves like "fairy sprites," and with a velocity, which it demands a stiff breeze and rough sea for a ship to equal. One or two of them continued in pursuit of us, until their small islands were left below our horizon, and themselves shut in by the shades of the evening.

The natives of this group were formerly represented as the mildest and most benevolent specimens of unenlightened men. This character they have lately

lost by attempts at violence, which prove that their previous kindness was neither natural, nor the result of principle. When they learned the uses of iron, it is said that they made a desperate effort to cut off a ship, and murder all its company, to secure the object of their cupidity. As it is "the determinate counsel" of Jehovah to extend the scepter of his mercy over these benighted spots of the earth, it becomes us to whom this instrumental work is committed to devise the most expeditious mode for its accomplishment. We know of no way in which missions could be planted and sustained in this and the neighboring islands, except through the services of an *itinerant ship* devoted to this purpose. An attempt to explore these regions, in native vessels, would be preposterous. It could not be done without the greatest waste of time and hazard of life. And if the best position were ascertained by this means, how could families be transported to their destination—how could they receive the supplies they would require? A ship appears to me indispensable. Nothing would more effectually restrain the barbarity of the natives; nothing more powerfully secure their respect, than the annual visits of such a vessel. The rest of her time might be employed in the same work, along the coasts of Siam, Cambia, Cochin-China, China-Corea, Japan, and other places.

CHAPTER II.

CHINA.

February 17th, 1830. Latitude 22 degrees north, longitude 115 degrees, 18 minutes east.

Early this morning we were called up to view the Chinese fishing boats, scattered in almost every direction, around us. They had ventured beyond the sight of land, and were fishing in pairs, with a net trailing between them. These small boats are human habitations, occupied by as many generations as are usually permitted to exist cotemporaneously. What a prison for intellectual beings, with perhaps no prospect of a change in this life, and without a knowledge of the immortality in the next.

It is said they are not allowed to trade with foreign vessels, and their exceeding shyness, and the government boats attending them, confirm the existence of such an interdict. Two hundred were counted at one time.

18th. To-day we caught the first view of China, while sailing in a line with its coast. The distance was too great to define any thing, but the shadowy outline of its hills.

We have passed the latitude of Formosa, which claims a notice, alike on account of its own inherent

interest, and for the sad tale of missions, which its history unfolds. A chain of mountains, extending nearly north and south, forms a natural boundary between its aboriginal inhabitants, and the Chinese. The eastern coast, in the possession of the latter, it is said by the old Dutch writers, merits the name by which it is known. The western division is inhabited by several tribes, among which is a negro race of immense size. In the early part of the seventeenth century, the Dutch introduced Christianity into this island. A number of chaplains successively engaged in the undertaking, who baptized multitudes, and gathered many congregations. Parts of the Scriptures were translated into the vernacular of the aborigines, which differs greatly from the language of the empire. These were sent to Amsterdam, with other Christian books, for publication; but there is no evidence that they ever went through the press. According to the account of the missionaries, this extensive field yielded with trifling care, and promised the most abundant fruits. But their prospects and projects were soon defeated; the island was captured by a pirate, who massacred some of the chaplains, destroyed Christianity, and re-established idolatry. This event occurred in 1661, since which period, the Chinese have spread themselves in numbers over its eastern section; at present, it is in a state of constant rebellion, the resort of the disaffected toward the government.

19th. The dawn of this morning disclosed the bluff, barren peaks of the Ladrone, and neighboring islands, called by the Chinese *the old ten thousand*

hills. Our approach was soon descried by the vigilant natives, and before sunrise, a tall, muscular, swarthy man came on board, and offered himself as a pilot; when informed that his services were not required, and convinced from the ill success of his repeated applications, that money could not be earned, he assumed the less honorable office of a beggar. The same means were adopted by others who succeeded him in the course of the day, and tried all possible expedients to obtain money or its value.

From our visitors we received information of a variety of recent events, principally relating to foreign residents in Canton, some of which were fraught with painful interest. Many of them employed a broken English of rather ludicrous peculiarity; in fact, an unknown tongue to the uninitiated, but sufficient to communicate ideas on ordinary topics, to those who had been educated in the same school. With one, whom the captain recognized, an agreement was soon made, and dispatches forwarded to Canton. The time to which he was limited, and on which his recompense depended, was scarcely sufficient to allow the least interval of rest, although his countenance and conduct evinced that he considered ten dollars, the stipulated sum, an ample compensation. The distance from the place he met us is probably eighty miles from Canton, and the risk of being detected by government officers, in a business interdicted by law, by no means inconsiderable. Between eight and nine in the evening, we reached the anchorage at Lintin. This entrance of the '*celestial regions*,' is far from interesting. The numerous islands are rough and

desolate, and with the exception of a few spots near the sea, there is scarcely the trace of man or beast, or the appearance of vegetation to be discovered.

20th. Our present anchorage is the depot of smugglers, where the opium ships are moored, and whence this deathful drug, to the amount of many millions of dollars annually, is conveyed throughout the empire. Among the boats clandestinely engaged in the local traffic, are a number commissioned for the protection of lawful commerce, but which are as actively employed against the interests of the government, as they would be in the maintenance of its laws, if with equal facility, and more gain, the revenue officers who have them in charge could fulfil the duties of their appointment.

This afternoon, for the first time in one hundred and twenty-seven days, we touched our feet upon solid ground, and though on a heathen shore, far from our native land, felt a gratification peculiar to the wave-tossed prisoner, when released from his tedious confinement. It was the island of Lintin, the resort and habitation of fishermen, and the possession of a few families, who cultivate the ground, and supply the shipping with provisions. To those who have been accustomed to attach value to industry, the striking disproportion between labor and its fruits will not fail to arrest the attention. Almost every foot of land which had been leveled by nature, or could be reduced by art, was in cultivation, while the adjacent springs and ponds of water were all submitted to the same tax.

We attempted to enter a small village, but an old

man came out, and with a courteous air of authority forbade us. In some of the huts near the beach, they were engaged at their meals, and with mouths filled to distension, invited us to stop and take "a litte chou chou" with them. To their rice they impart a flavor by a small portion of meat, fish, or vegetables. These condiments are generally placed in appropriate vessels on the table, if they have one, or on the ground, in the midst of the circle, as in the present instance. Each one is supplied with a bowl of rice, to which he conveys the more piquant articles, by means of two small sticks held between the thumb and fingers of the right hand; and placing the bowl in close vicinity, often in contact with the mouth, he hastily shovels into it as much of the rice as his cheeks can well contain.

The fact in which we are the most interested, and one which we cannot consider, without reflecting upon the ignorance and apathy of the Christian world, is the unrestricted intercourse we have with multitudes, who welcome us to their huts on shore, and come around us in the ship, with all the ingenuousness and docility of children. If we knew their language, there is not the least reason why we might not converse with them as freely on religious subjects, as on all others.

26th. As the ship was about to remain at Lintin for several days, we engaged a native boat to carry us to Macao, about eighteen miles, and started after breakfast on Monday. The intervening islands and distant hills present the same sterile, volcanic aspect, and scarcely an object of the least interest is seen until the bay and town of Macao open in delightful contrast to

the view. These are entirely concealed by a projecting point of land, until you approach their immediate vicinity. After fruitless conjectures where a European town of the least size could be situated amid the scenes of desolation and ruggedness which appear from the level of the water, the change is sudden and unexpected. A long line of white European buildings, winding with a gentle sweep, around the crescent shore of the bay, large military and ecclesiastical establishments crowning the summits of the hills, with a motley group of chapels, and houses of almost every size and construction, burst upon the view at once, and hold the mind, for a moment, in delightful surprise.

Macao stands upon an island, or rather the peninsula of an island, with a beautiful bay in front, and a sheet of water in the rear. The irregular surface of the town, changing its appearance with every new position, encompassed with hill and dale, scattered villages, and cultivated fields, islets and bays, with an extensive and diversified water scenery, all beheld from the adjacent hills, are the admiration of its visitors.

Variety is the most remarkable feature in the buildings. The houses occupied by foreign merchants are generally spacious and well adapted to the climate. The public edifices, and especially the churches, though some of them are large, and the latter numerous, display nothing peculiar in exterior or furniture. Much of the town is in possession of the Chinese, and consists, according to their taste, of low, confined huts, and narrow, filthy streets. According to a

recent estimate, the number of inhabitants is about fifty thousand, of whom, forty-five thousand are said to be Chinese; others suppose the whole amount does not exceed thirty, or thirty-five thousand.

Macao is the residence of those ladies who have accompanied their husbands to China, and the summer retreat of the majority of foreigners engaged in commerce at Canton. The number of English families, including one American, does not exceed a dozen.

One of the principal objects of curiosity, to the traveler, is the grotto of Camoens, where the poet composed his celebrated Luciad. It is inclosed within the pleasure grounds of a private residence, and combines the advantages of fine scenery, refreshing air, and undisturbed retirement. It is formed of three large rocks, two of which are upright, and support the third. The place where he is reported to have sat, is a small cavity in one of the rocks, which at present is occupied by a representative of less perishable material. With a stern contour, a martial air, and the want of the eye, lost in the Sarcaren wars, there is very little to remind one of the poet, whose charming verse, according to his countrymen, could scarcely be surpassed.

The history of Macao is involved in considerable uncertainty; but those points of inquiry most interesting to the Christian community, are by no means obscure.

The Portuguese say that they received it from the emperor about the middle of the sixteenth century, as an expression of gratitude for expelling a band of pirates, who, making it their head-quarters, infested

the coast and blocked up the port of Canton. The Chinese insist upon it, that the place was gradually usurped by the Portuguese, in their previous rage for foreign possessions, and recent researches show, that if the former are correct, they cannot produce the emperor's grant to prove it. In whatever way possession was gained, the Jesuits and others immediately took the colony under their spiritual charge, erected churches, founded a monastery and college, and opened a communication with different parts of the interior. If the purity of their faith had harmonized with the force of their misguided zeal, there is every reason to believe this Pagan empire would have assumed a different aspect, long before the present. The truth would probably have awakened earlier persecution; but it would neither have provoked it by anti-christian measures, nor suffered so severely from its deadliest rage.

It is difficult to determine to what extent the forces of Catholicism, have been weakened in China. Since the general expulsion of the European priests, numbers have ventured, and are continually venturing into the interior, although they have generally been conveyed to their charge in a clandestine manner. Some have been sent from Macao to Pekin, to supply the board of mathematicians; but the emperor's request, and their avowed object in its compliance, were equally distinct from all ecclesiastical interference. Very recently one of them was transferred from Pekin to Canton, with considerable pomp, and with the intention of returning to Europe. It was said by many, to be a plan of the emperor to get him respectably out

of the country; others maintain that he requested permission to visit his aged mother before her death. However this may be, I am informed that at present, there is but one Roman Catholic priest employed in the emperor's service, and for the last twenty years no others have been invited.*

In the college of St. Joseph, formerly in the hands of the Jesuits, there is a number of Chinese youth, educated at the expense of the Portuguese government, with an exclusive reference to the priesthood. These are ordained as missionaries for the interior; other natives are received and instructed at their own charges. Beside this institution, there are about twelve churches, and forty priests, for the limited population, professing the Catholic faith.

Our attention was frequently arrested by flocks of women, visiting the different temples, and we were constrained to believe the season one of peculiar sanctity, or the place greatly given to superstition. Whether the first conjecture was correct or not, the narration of undisguised facts left no grounds to doubt the other. The patron saint, or rather tutelar deity of the place is St. Antonio. Having been skilled in the use

* The following estimate of the Catholic forces was obtained from one of their most credible priests, by a professed friend of both of us. Connected with the

French mission, are two bishops, four or five European misionaries, thirty native missionaries, and fifty-one thousand converts.

Portuguese mission, one bishop, one European missionary, twennine native missionaries, and eighty thousand converts. At Macao they have two seminaries, eight European missionaries, and one thousand converts.

Italian mission, four European missionaries, thirty thousand converts.

Spanish mission, one bishop, two European missionaries, and thirty-five thousand converts.

of "carnal weapons," in the early part of his career, he is exceedingly popular among the military, and represented as a valuable assistant in war. When the Dutch attacked the place, it is said by many, that he appeared in the air, and routed the invaders; others ascribe the victory to the timely aid of John the Baptist, the battle having occurred upon his day. The Portuguese government allow St. Antonio the pay of captain, and honor him with, or require from him in return, an annual feast of thirteen days' continuance. According to my informant, who is one of their number, and has frequently participated in the festivities of the season, they suppose it by no means inconsistent with the pleasure of the saint to indulge in excesses, which set at defiance all the laws of temperance, and bring their religion in discredit among their heathen neighbors. It is difficult to conceive how grosser ideas of idolatry could exist, than those which prompt some of the acts of their devotion to this deified hero. They are not satisfied with "bowing down before the graven image;" but not admitting the very heathen's distinction, I should say his *professed* distinction between the deity and his representation, they carry the figure in procession, with military pomp, to make an annual visit to the image of St. Francis, presiding at another church.

To the mind of one, who feels an interest in the conversion of the world, it is a painful circumstance, that the only spot under European control, in the whole empire of China, should exhibit to the heathen the most gross and absurd notions of that holy religion, whose name they attach to their worse than Pa-

gan abominations. Macao and Manilla, on the island of Luzon, which are among the most advantageous foreign posts for Chinese missions, are subject to a power, and exert an influence which have the double tendency of keeping the true light from entering, and of prejudicing the minds of the heathen against it, should it penetrate. The same anti-christian influence prevails in the Chinese island of Hainan, where it is said the Catholic religion is still quite prevalent; and in many of the adjacent kingdoms on the west and south, where the language is best known, and the intercourse with China most frequent.

Japan, on the east, has been arrayed as powerfully against the religion of the cross, as satanic malice could desire; so that by means of this spurious faith, the great enemy of God and man has attempted to raise impregnable barriers against the introduction of the gospel into China. But how vain the policy and forces of hell, though intimidating to the faithless mind of man, to resist the power and wisdom which shall soon be brought to bear against them. Every difficulty of the kind should but simplify and strengthen our faith in that word, which is pledged to destroy them all, and the striking and speedy accomplishment of which, shall doubtless be a subject of admiration and gratitude, to all the followers of Christ.

In the town and immediate vicinity of Macao, are several Chinese temples, to which a few priests of the Budha sect are attached. The most remarkable one is situated on the south-west side of the town. It consists of a number of small buildings on the acclivity of a steep hill, grouped in a fanciful manner, with

large upright rocks and overhanging trees. The rough lines of nature, and the polish of art, are blended in striking contrast, in this grotesque form of pagan superstition. The principal part of the time unoccupied in our excursions, was agreeably passed in the family of Dr. Morrison, who had left the place but a few days before our arrival. We were happy to learn, that the Doctor had the recent gratification of baptizing another native convert. The English Factory, during their semi-annual residence here, are allowed to have service performed by their chaplain, and Dr. Morrison is not prevented from holding a religious exercise, every Sabbath, in his own dwelling.

On the morning of the 28th, we left this pleasant retreat, and, wafted by a fresh breeze, reached the ship about noon. As each had expected that some of the rest would cater for our breakfast, we were obliged to satisfy a craving appetite upon the boiled rice and salted cabbage of our temperate boatmen. On our arrival, we found that a small European vessel had been sent for us, from Canton, but owing to the uncertainty of our return, had sailed. The event left us to the choice of remaining a number of days in the ship, in this cold and rainy season, or of venturing in a native "fast boat," against one of their barbarous prohibitions. We soon decided on the latter alternative, and left the ship in the twilight of evening. We were obliged to pass the night in an apartment fitted up for the lodgings of the boatmen, and the residence of their gods. A group of small gilded images, seated in a shrine, decorated with colored paper, occupied one corner, and received the homage of the crew. Before the

shrine an incense stick of fragrant sandal-wood was kept lighted, and a lamp burning. The cabin, in which the idols, part of the crew, ourselves, and baggage were stowed, was so low that we could barely sit upright. After changing position as often as an opposing wind changed the course of our boat, we found ourselves at day-break but a very short distance above the last fort. This was a point of safety, which the men had toiled hard and silently to gain, before the light should expose us to those on shore. During the morning, though they scrutinized with a good glass every object of suspicion, they appeared to place so much dependence upon the performance of their brigantine, and their own muscular assistance, as to dismiss all apprehension, and labor with much cheerfulness. Indeed, as far as we are capable of judging, liveliness is a prominent characteristic of the Chinese.

Low lands, appropriated to the culture of rice, and ranges of hills, with no other verdure than a few scattering trees, made up the scenery, between our position at day-break, and Whampoa. A few temples appeared in different parts of the low lands, and one of commanding elevation crowned the summit of a high hill.

About the middle of the afternoon, we reached Whampoa, the principal anchorage for vessels engaged in lawful traffic with China. A recent difficulty with the government had detained the stately ships employed in the service of the East India Company; and their yearly fleet, consisting of twenty vessels, or upwards, with those of other nations employed in the China trade, generally of the largest class, presented an array of naval magnificence unequaled in any

other port. The number of seamen engaged in the company's service, and attached to the shipping in the harbor, varies but little from three thousand. What a congregation might be gathered from those who speak the English language, if the walls of national and ecclesiastical separation were entirely demolished, and if the custom of keeping holy the Lord's day, were universally observed.

The distance between Whampoa and Canton is about twelve miles. A strong opposing current kept us four hours on the way, and made it nine in the evening, before we arrived. For some time after we started, the light of day disclosed every remarkable object on land and water. Among the former are large pagodas, towering in the air, and darkened and mouldering with age. Two of them are situated on small eminences, "high places," compared with the surrounding country, and like the hill-capped one below, they probably appear to a heathen's mind as the presiding genii of the place. They are nine stories in hight, of an octagonal form, with doors or niches on each side of every story, and gradually diminishing in circumference to the top. Their sides and summits are partially covered with shrubs and herbage, springing from beds of earth, which it must have required ages to collect, and consolidate.

These towers were erected by the decendants of Dchingis Khan, in the Yuen dynasty, during the thirteenth and fourteenth centuries. It was a prevalent superstition of the times, that they were effectual in repressing demoniacal and noxious influences in the

surrounding country, and that their efficacy was graduated by their hight.

As might be expected, there is a great variety in the structure and internal arrangements of their boats. Those intended for sea are too primitive and clumsy to be any thing but the products of the earliest and dullest invention. The bow and stern arise to a great elevation, and present such a dangerous surface to the wind, as to account for the numerous losses sustained every year. European improvements are disallowed. Some of the small government barges display a degree of taste and skill in construction, which form a strong contrast to the mass around them. The consequence and curse of spiritual ignorance, alas, too common where that ignorance is wilful, are apparent in many of the boats decorated and furnished to decoy "*the simple*," and lead him "*into paths inclining unto the dead.*"

We had scarcely gained half our distance, when

> * * * * "Sorrowing we beheld
> The night come on, but soon did night display
> More wonders than it veiled."

As the shades of evening darkened around us, great numbers of lamps broke through the gloom, and appeared either ranged in rows, almost as far as the eye could reach, or changing their position, and varying the general aspect, according to the different directions of the moving vessels. The scene was more like magic, than reality, and calculated to awaken ideas, or call up visions, which seldom visit collected minds in wakeful hours. As we approached the city, our progress became more interrupted by the crowds of

boats, and when we arrived within a short distance of the landing place, such was their density that the men were obliged to exchange their oars for short paddles, and work their way through whatever opening they could find or form.

On Thursday, February, 25th, 1830, we reached our ultimate destination, and were most kindly received by C. N. Talbot, Esq., the consular agent,* whose father and brother had been our fellow passengers, and to whose hospitality we were commended by our friends in America. Upon learning our arrival, we were visited by Dr. Morrison, who, as might be expected, welcomed fellow missionaries into this long neglected field with no ordinary joy. A career of more than two and twenty year's labor, under the many embarrassments and trials, which were experienced, especially at first—without the permanent assistance of a single companion—and particularly after the sentence of death begins to be felt in a body shattered by toil and anxieties, might be supposed a sufficient preparative to the welcome reception of those whose avowed object is the same, and who are expected to find their highest interest in its promotion. From many of the residents, and especially from those of our own countrymen, to whom we had letters, we soon enjoyed all those polite and kind attentions which are calculated to reconcile a stranger to an abode in foreign parts.

* It is but justice to mention that myself and companion spent all our time in this house, and received every possible facility for the prosecution of our duties with the utmost readiness, and without the least expense.

CHAPTER III.

CHINA—CANTON AND ITS VICINITY.

It may be acceptable to the reader, to interrupt the chain of events, as they occurred in chronological order, and present at the commencement a picture of Canton, and its vicinity.

The city stands upon the north bank of the Chookeang or Pearl river, nearly eighty miles from the sea. Its site is almost a perfect level; it is bounded in the rear by a range of naked, uninteresting hills. Including the river and neighborhood, the population has been estimated at from a million to fifteen hundred thousand. The city itself is surrounded by walls, within which the stranger is not allowed to enter; the suburbs or unwalled town, probably of equal extent and populousness, is accessible to foreigners. There is nothing in the locality of the place, the arrangement of its streets, or the style of its buildings, calculated to call forth the admiration of the visitor. The scene, it is true, affords abundant interest to the stranger; but it is the exclusive interest of novelty, and soon leaves the mind without an agreeable recollection. The houses are generally low, narrow, and exceedingly compact. Some of the factories or hongs, especially those occupied by the tea-merchants, are

immensely spacious, and contain a vast number of compartments; but you are obliged to enter them before you can determine their locality, as there is nothing in external appearance to distinguish them from the dense mass of buildings with which they are environed.

The width of the streets varies from about fifteen to three feet, measuring from house to house, and the medium proportion of the city would probably not exceed eight feet. In passing through even the business districts, I have frequently extended my arms, and reached the opposite houses. The principal streets are occupied by merchants and mechanics, and their shops are so constructed as to open in front, and expose their contents to the observation of the passenger. Boards, with large painted or gilded characters, intended as signs, are placed before each door, and, facing the direction of the street, constitute its most ornamental objects. The natives of Canton can furnish you with the names of more than 600 streets in the city. These are principally short and crooked, although some of them extend to a great length. They are all flagged with stone, chiefly granite.

Trades are generally found in close vicinity. The different classes of mechanics bind themselves to certain conventional regulations, and each party has a public hall of meeting for consultation, feasting, and dramatic amusements. In the manufactories of the city about 17,000 persons, including women and children, are employed in weaving silks; 50,000 are ordinarily occupied in the manufacture of cloth, and upwards of 4000 in making shoes. The number of

licensed barbers is between 7 and 8000. There are about 2000 persons who obtain a livelihood from the practice of medicine. And yet it is thought by a writer in the Chinese Repository, that this large number includes only a fourth part of the mechanics and quacks of Canton. Those articles most saleable to foreigners, are brought to the streets adjacent the factories. It is a matter of at least amusing interest, to examine the heterogeneous contents of many of these shops, and no less so, to find that the spirit of the proprietor is still more accommodating than his well stored house. If your search is not rewarded with the required article, you have only to inquire, and if attainable any where, or by any means, within your specified conditions, you have entered the right shop and need proceed no farther.

Economy of room, to the exclusion of comfort, convenience or cleanliness, appears the sole object in the lanes, where the women and children are kenneled. This is the only specimen of domestic life within the allowed range of the foreigner, and it is said that the families of persons of considerable wealth are obliged to exist under these circumstances. It requires a degree of courage and perseverance to thread the mazes of some of these alleys, and emerge into air and space. Elbows and angles, of almost every name, formed by the blind corners of buildings, oppose the progress of the adventurer, and if he dare proceed, perplex him with their multiplicity. At the corners of the streets are wickets, which can be readily closed, and are well calculated to separate a rabble or confine a thief. These are shut at night, and guarded by watchmen.

Notwithstanding the limited space between the houses, the passage-way of the streets is in many places still more straightened by the stands of butchers, fishmongers, fruiterers, hucksters, mechanics, quacks, and often by jugglers, story-tellers, and gamblers, with their attendants. As the articles exposed for sale in the streets are chiefly adapted to the necessities of the day, the extreme, to which the principle of accommodation is carried, furnishes a criterion of the pecuniary circumstances of the mass of the people. Poultry and fish are dissected into very minute portions. A quarter of a fowl, the head and neck, and frequently the entrails alone, are all to which their ability extends. This of course is *the luxury*, and designed merely to give a relish to their ordinary and less extravagant fare. Vegetables, from their cheapness, are so indispensable to the daily support of the community, that they are exposed for sale in the streets in the greatest profusion. Pumpkins, melons of various kinds, cucumbers, carrots, asparagus, gourds, squashes, tomatoes, egg-plants, okers, and winter-cherry, besides many species of leguminous and cruciferous plants, are extensively cultivated in China. But the display of teas in the shops is the most amusing. The Chinese, as is known, universally drink the black teas. These are sold, not simply according to their qualities, but according to the strength, which remains, after their virtues have been partially and often principally extracted by less indigent purchasers.

Fruit abounds in Canton. Indeed, those kinds indigenous to temperate regions are of an inferior quality, but the tropical varieties arrive at a high perfec-

tion, and a few species are common, which are designated by Chinese names, and probably peculiar to the empire. Among the fruits are oranges in the greatest variety and of the best qualities, lemons, shaddocks, pomegranates, grapes, peas, peaches, plums, ananas, bananas, mangoes, papaws, le-che, long-guen, or-lams, diospyrus, loquat, long-hok, hwang-pe, carambolas, custard apples, pine apples, citrons, figs, guavas, and olives. Chesnuts, walnuts, filberts, pignuts, almonds, and dates, are also common in the markets.

Beside the vigilance and skill required in navigating this channel, so narrowed and obstructed by the numerous articles referred to, it is necessary to comfort and cleanliness, to catch the warnings, and watch the motions of the porters, who carry all moveable bodies upon their shoulders, and who constitute no inconsiderable portion of the moving multitude. Their burden is suspended to the ends or center of bamboos, according to its separability and weight, and transferred, however bulky and ponderous, to any distance, with much dispatch.

Such is the number of these laborers, that their voices are constantly ringing in your ears, and such is the throng which opposes them, that their progress depends almost as much on their lungs as their muscles.

One class, called by the Chinese, "horses without tails," address you in a more authoritative tone. These are the bearers of men of distinction and wealth, who generally appear abroad in sedan chairs, and often take up so much of the small streets with

their vehicles, as to leave but a dangerous space between them and the houses.

Among the objects most calculated to attract the attention and arouse the sympathies of the Christian, are the indices of their moral debasement. Their temples are numerous, their gods without number. One or more idols are seated in state, in every temple, while others, of probably inferior dignity and office, are standing near. Some of these are frightful looking figures; all are gross in form, answering to their notions of bodily elegance, or rather of bodily comfort, which appears to a Chinaman, of higher importance. The structure of the temple, as well as the number and arrangement of the images, depends upon the tenets of the sect to which they belong.

The three leading sects in China are known, in the Mandarin dialect, by the names of Joo, Fuh, Taou, i. e., the Confucians, Buddhists, and the Taou, or Alchymic sect, "the mystics of the heathen world in China."

The first and last originated in China, the other was introduced from India, soon after the Christian era, and, principally by means of *the circulation of tracts*, has become the most prevalent superstition in the empire. In the year of our Lord 65, the Emperor Ming-te sent a deputation to India and invited the first priests of Budha to China. The Chinese historians affirm that a dream informing him that the "holy one" was born in the west, is the reason, which induced him to send for disciples of this new faith. In one of the Chinese classic odes there was a passage which spoke, though in indefinite terms, of some

such event. This was immediately quoted as corroborating the Emperor's dream. Buddhism was thus introduced into China, under the most auspicious circumstances; the priests were received with open arms by the court, and found an ample and open field in which to propagate their doctrines. It is remarkable that this event should have occurred so near the birth of *the* "holy-one," if he were not the object of their search. The Buddhists and Taou sect inculcate future rewards and punishments, decking the former in all the charms of sensuality and sloth, and representing the latter by every horrid combination of bodily torture.

Notwithstanding all the admiration heaped upon Confucius and his system, by ignorance in the empire and infidelity in more enlightened parts, that philosopher confessed that he "knew but little about the gods, and therefore preferred saying nothing on the subject." Respecting the immortality of the soul, and its future retribution, he advances not a sentiment. The common opinion of his followers is, that virtue is rewarded and vice punished in the individuals or in their posterity only on earth. They speak of the immortal principle, as "annihilated," "melted," "scattered," at death.

Of that class of men whom the Chinese denominate sages, and of whom Confucius is considered the chief,—this philosopher has expressed himself in the following eulogistic strains: "Perfection or sincerity is the way to heaven. To aim at it is the duty of man. The sincere hit the due medium without effort,—obtain it without thought,—and practice it spon-

taneously. Such are the *sages*. It is only the man possessing the virtues of the sages, who can perfect his own nature. He who can perfect his own nature, can perfect the nature of other men; he who can perfect the nature of other men, can perfect the nature of things; he who can perfect the nature of things, can assist heaven and earth in producing and nourishing things. When this is the case, he is united with heaven and earth so as to form a trinity. To be united with heaven and earth, means to stand equal with heaven and earth. These are the actions of the man who is by nature perfect, and who needs not acquire perfection by study." Such sentiments afford a striking comment on the confession of Confucius, that he knew but little of the gods. They forcibly illustrate the principle of all irreligion. To degrade Jehovah until he loses his supremacy and is confounded with his creation, or to exalt man until he can claim equality with his God, is the cause and tendency of every unchristian and anti-christian system in the world.

From one of the native books, it appears there are in China upwards of one thousand five hundred and sixty temples dedicated to Confucius. About sixty-two thousand victims, bullocks, pigs, sheep, deer, are annually sacrificed, and twenty-seven thousand six hundred pieces of silk offered to the manes of the sage. This is the wisdom of the *learned heathen*, who generally teach that "death is annihilation," and who sometimes affirm that there is neither "God, angels, nor spirits." To whom, to what do they present those offerings? Like many in Christian lands, these very persons show the insincerity of their professions

in the prospect of death. Then the priests of Budha* whom they despise and ridicule in health, are called in to give the mind some support under its dread, if not its consciousness of immortality.

Beside the numerous temples in the city, small images, answering to their notions of district gods, are placed in the corner of the streets, which receive the homage of the neighborhood. Not satisfied with these, every house has its family altar, either before the door or in the principal room, frequently in both places. Those in front of the house are generally small alcoves in a projecting platform, furnished with a few idols, or more commonly with the Chinese written character, signifying God, or superior being. As you walk out in the evening, the fumes of sandal-wood, of which their incense stick is made, accost the senses in every direction, and their light affords a substitute for dim lamps in these narrow streets. These, with a few wax tapers, and one or two unmeaning bows of the person who prepares them, are the daily offerings made to the images of China.

The popular religion of China, if definable at all by limits or language, is probably made up of a combination of tenets held by the different sects in the empire, with a mixture of notions and customs, which neither system originated, but which the votaries of each practice. Among these customs, are sacrificing to the dead, and burning gold and silver paper, on religious occasions. If there be anything, which to their minds appears the most sacred of all observances, it is the

* There are no priests attached to this sect.

former, if not both of these customs. One of their moral works enjoins the following practice:

"While (parents are) alive, on going out of doors, inform them; on returning, show them your face. When dead, also when going abroad, mention it, (before the tablet which they set up in every house, at the decease of parents and relatives,) when you return, keep a feast before them; *serve them when dead, just as when alive.*"

The observance of the fifteenth day of the moon and of its full, is almost universal. With a people fond of sloth and addicted to sensuality, it is not to be wondered at, that feast days should be popular, and their frequent recurrence welcome to those who have the means of providing for them. Among the most prevalent of their doctrines, is the Buddhistic notion of transmigration, which hangs "in terrorem" over the more sedate and thinking class of the nation. According to the excellent Dr. Milne,* "When we behold the best of the rulers of China, and the most enlightened of her sages, (e. g. Confucius,) worshiping any god, or no god at all, just as suited time, place, and the taste of the age, what shall we think of their hearts, virtues, and productions? Can we suppose those systems capable of directing the bulk of the people to God, which left their authors to worship the heavens, and the earth, mountains and rivers, the gods of the kitchen and the spirits of the dead?" "The current of Chinese idolatry widened and deepened as it flowed, by the accession of tributary streams from West-

* In his retrospect of the first ten years of the Protestant mission to China, p. 28.

ern and Eastern Tartary. Most of the forms of mythology which make any figure in the page of history, now exist in China, except that their indecent parts, and their direct tendency to injure human life, have been cut off. China has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune, and her Pluto, as well as the western Pagans had. To use their own expression, 'her gods are in number like the sands of Hang river.' She has gods celestial, terrestrial and subterraneous—gods of the hills, of the valleys, of the woods, of the districts, of the family, of the shop, and of the kitchen. She adores the gods who are supposed to preside over the thunder, the rain, the fire, over the grain, over births and deaths, and over the small-pox. She also worships the genii of the mountains, rivers, lakes, and seas, together with birds, beasts and fishes."

"Astrology, divination, geomancy and necromancy, every where prevail; spells and charms every one possesses."

As might be expected, the god of wealth is the most popular deity among the tradesmen and merchants. He is represented with a wedge of gold in one hand.

On the door of their houses a figure is painted, which they call the god of the door. His protection is deemed of incalculable importance to the family. The inscription of his name is often employed as a substitute.

There is scarcely any thing, which more immediately fixes the eye of a foreigner in the streets of Canton, than the puny feet and waddling gait of the fair sex. This strange freak of fashion must be seen to

be conceived. After such a distortion—such an absolute robbery, the term *foot* becomes a misnomer. There is nothing left in its natural position; but the great toe, if great applies to such an object, while all the others are wrested from their appointed locality and office, bent under the ball of the foot, and then made to answer the purpose of the sole. This accounts for their painful gait. The ancle is not uniformly enlarged; though it has this general appearance. If the Chinese estimate be correct, the smallest feet do not exceed three inches in length—probably another inch ought to be added. Between this extreme of refinement and the ordinary dimensions of the human foot, there is every possible variety of size and shape in China. The custom of compressing the feet is not restricted to the highest circles. The laws of fashion are quite as imperious among the heathen, as in more enlightened countries. Those who can obtain a subsistence without the necessity of much locomotion, are submitted to this barbarous torture. The poverty of the mass is too excessive to admit of a compliance, although occasionally you find women in mendicant poverty tottering through the streets, in pursuit of their daily support. These it is said, have been reduced in pecuniary circumstances.

The fraternity of beggars are objects of true compassion, and thrust themselves into notice in Canton. This class is very numerous in China, and whether an indispensable requisite for office, or a necessary argument to the sympathies of a Chinaman, there are very few exceptions to universal and total blindness. When alone, each one feels his way with a stick; but

frequently, a number string themselves in a row, and depend upon the sagacity of a blind leader, or the more favored eyes of a youthful guide. The success of their application depends upon the skillful use of bamboo sticks, iron pans, musical instruments, and their own vocal powers; and such is the force of custom, that when they enter a house, they are never expelled until their object is gained. It is policy not to be too hasty in acceding to their requests, otherwise the same grating application is likely to be forthwith repeated, by an instinctive successor, who never interrupts music, nor suffers a long pause. Groups of them frequently unite, and set up a concert of all their instruments in one place. As you walk through the streets some days, there is scarcely a shop from which these sounds do not proceed.

One company sally forth at twilight, and go the rounds of some of the principal streets, contiguous to the factories, including the walk in front of the foreign buildings. Their application is usually chanted in mournful strains, and the whole region is made vocal with their loud and dissonant voices. A Chinaman is stationed before the factories, ycleped "king of the beggars," who preserves order among them in his dominions.

There is said to be an organized association of beggars, in Canton, consisting of about one thousand members, and bearing the epithet of "The Heavenly Flower Society." These pay a fee of admittance, bind themselves to certain rules, and when disobedient incur a severe penalty. The government recognizes a chief among them, who is made accountable for the

whole community. Still lower in the scale of human degradation, are a few of the most loathsome and miserable beings I ever beheld. With matted hair, bodies partially incrusted with dirt, and covered with vermin, and but a tattered mat to conceal their nakedness, they wander about, eating the rejected offals of fish and vegetables, and lodging on whatever heap of rubish they may stumble over when sleepy. Some of them are outcast lepers, who are obliged by law to wear a peculiar hat and mat around the shoulders, to designate them as objects of infection.—See Leviticus xiii. 45.

Surrounded by the city, or the unwalled town, which has been described, and in a line with the river, are the buildings termed factories, which are assigned to the foreign residents in Canton. They are separated from the shore of the river, by the largest and almost the only open space in the vicinity. The two occupied by the agents of the Dutch and English companies, have extensive verandahs in front, and walks inclosed by high walls to the water's edge. Most of them are built in a row, and extend probably one hundred yards in front. A street and a large projecting building, occupied by one of the hong merchants, separates this row from others, known by the name of the French and Danish factories. All the factories extend in blocks, to an irregular depth, and are separately occupied by merchants and visitors. The communication is an avenue, generally through the lower story of each, or between distinct compartments. The appearance of these buildings is quite imposing, especially in contrast with the neighborhood.

The open space before the factories is the rendez-

vous of multitudes of the natives, who assemble daily to transact business, gratify curiosity, or murder time. It is level, for a short distance, beyond which it stretches over a large pile of rubbish, deposited here after the desolating fire of 1822, and retained, notwithstanding numerous applications for its removal, as a lasting and growing nuisance to foreigners.

As the morning opens upon this scene, silence retires, and the ears of the stranger are assailed by a new and peculiar combination of sounds. Human voices of harsh, drawling tones, cries of confined dogs and cats, screams of roughly handled poultry, notes of feathered songsters, some of them admirably gifted and trained, with, at times, an accompaniment of very unmusical instruments, all unite in this inharmonious concert.

The occupations of the tradesmen are varied. Meat, fish, vegetables, fruit, drugs, manufactures, every thing saleable is brought to this general market. A number convey their portable kitchens hither, and prepare such dishes, as suit the palates and purses of this promiscuous concourse. Others plant their barber's shop, or its necessary apparatus, in a convenient place, and spend their leisure hours in lolling about, and conversation. Those who frequent the place for trade, are probably less numerous than the groups of idlers, who pass their time in listening to stories, witnessing juggling tricks, attending the operations and lectures of empirics, gaping at objects of novelty, and too frequently endeavoring to obtain each others money by gambling.

When the crowd presses too closely upon any of

these exhibitors, they have the most ludicrous and effectual mode of enlarging the circle. With imperturbable gravity, they draw from their pockets a cord, with a bullet attached to the end, and then closing their eyes, to exclude partiality, they whirl it around over their heads, gradually letting out the cord, and increasing the rapidity, until it comes whizzing before the faces of the intruders, and drives them back to the required distance.

When the sun is oppressive, the crowd retires, with the exception of the hucksters, who intercept his withering beams by temporary tilts. The erection of tents is a liberty not sanctioned by law, or rather contrary to the oral prohibitions of the petty officers, who have the square in charge. Consequently when men of authority make their appearance, the scene suddenly changes. From the moment of alarm, there is the most hasty dispatch, until every thing is removed that militates against their orders. Their exit appears to be regarded as the signal of relevation, and all things speedily revert to their former state. Such a show of subjection, with real contempt for authority, when it opposes individual gain, is said to be a prominent feature of the nation.

The projecting building referred to as the only one occupied by Chinamen, in the row, is so situated, as to throw its shade as the sun declines, directly before the American hong or factory. This is the place of general concourse, from the middle of the afternoon until evening, and the crowd being then most concentrated, the clamor is quite deafening. Neither is the darkness of night always attended with its appropriate

stillness, for though the rabble of the day disperses, there is another company, principally the coolies of the factories, who, with a few noisy cooks, anxious to apprise the neighborhood of their presence, continue their conversations and engagements until a late hour.

The insatiable curiosity of many, who appear daily before the factories, is both amusing and annoying. Groups of strangers frequently visit the square, and probably having formed no correct idea of the style of the buildings, and the appearance of foreigners, gaze upon every novel object with a fixedness of posture and vision, approaching to statues. If you expose yourself in the verandah, they generally stand in full view before it; and if you walk in front of the buildings, they linger as near your track as possible, and continue to stare as though riveted by a magic spell. Though tumultuous, there is in general very little contention among this concourse. The least appearance of an unlawful commotion calls forth a public officer, who resides for the purpose in full view, and is exceedingly efficient in quelling a riot, and scattering offenders. When occasion requires, he summons to his aid one or two lictors, who, armed with scourges, and apparently vested with discretionary power in their use, occasion a precipitant retreat. The guilty are frequently chased, and when caught, dragged along to the hall of justice, by their pendent cues, which are cruelly drawn over the front of the head, and made to press the face toward the ground.

In surveying this mass of accountable beings, there are many points of great interest to attract the eye of Christian compassion and benevolence. Indepen-

dently of the "atheistic and hopeless" condition of all the heathen, there are facts of importance peculiar to this daily throng. Great numbers of them can read, and are attracted by every publication that meets their eyes. It is customary to paste up advertisements in the most public places of the square and the streets, and the groups generally found throughout the day gathered around them, show their eagerness to catch at every piece of information. Many of these hand-bills set forth the pretensions of quacks, and are often of such an immoral character, as prove that God has indeed "given the people up to vile affections." who can endure them. What a place for the operations of the press, sacred to the cause of the Redeemer.

Another fact of interest is, that this daily multitude consists of persons from different parts of the interior, as well as the immediate vicinity. If business or pleasure brings them to the city, they can scarcely possess the characteristic curiosity of the nation, if they return without a visit to "the thirteen hongs," as the foreign buildings are universally designated.

Though eligible on account of its situation, Canton is, in many respects, the least favorable position in the empire for the direct efforts of the missionary. The jealous, exclusive policy of the government has subjected the foreigner to such restricted liberty of intercourse with the natives, that very little can be openly attempted for their benefit. A strange system of securityship has been imposed, by which every foreigner is so associated with the Chinese who reside in his family, or transact his business, that the latter

are held responsible for the good conduct of the former. The fear of having the innocent suffer by the hand of legalized oppresssion prevents the missionary from those aggressive measures which he would adopt, if the hazard of his own safety were the only result. Since the former edition of this journal, two attempts have been made to punish the native Christians and their assistants, for printing and circulating the Christian books. One rule of action however, should never be forgotten by those who engage in works of beneficence for China—a formal petition is seldom accorded, however insignificant its object, while on the other hand many plans may be successfully prosecuted, if you ask no questions, and heed no consequences. The old adage is strictly applicable to China and other eastern countries, "nothing venture, nothing gain."

The necessity of having the Scriptures translated, and other preparatory works of indispensable importance accomplished, have not only consumed the time of the senior missionary, but imposed upon him an obligation to leave experiments to those whose presence could be more easily dispensed with—who have not the first toils of a mission before them.

It has been mentioned that the Choo-keang, or Pearl river, runs in front of the factories, and forms the southern boundary of Canton. In passing to and from the shipping, I had a favorable opportunity for viewing the numerous boats, which on our arrival, were partially obscured by the shades of night. The magic appearance of the first evening had principally vanished. Ignorant of the locality of the city, it was

quite evident that some of the lights on shore had been mistaken for those in the boats, and the level site of the city, for extensive water scenery. Yet enough remained to attract and distract the attention, and to keep the mind in a glow of excitement. The boats are much more numerous abreast of the city, and opposite the villages bordering on the river, than in the intervening waters. These are, for the most part, the residences of families; and as the owners of many of them are employed on shore, they are kept more stationary than the others. This, however, is not so much the result of choice, or inability on the part of the women to manage their boats, as it is the want of an adequate inducement to change their position. Even children of both sexes, as soon as they are capable of assisting, are taught to labor to the extent of their strength; so that the absence of the father and husband is no preventive to any undertaking, if sufficiently profitable. When the parties are dependent for a livelihood, upon the hire of their boats, the women appear to labor quite as diligently as the men; by which means they acquire all the dexterity and endurance, and I may add, coarseness, of which human nature is susceptible. It is not uncommon to see them tugging at the oar, with an infant tied to their backs, and its head, if *feeble*, keeping time to the motion of the mother's body.

Such is the multitude and density of these dwellings in some favorite regions, that they often conceal a large surface of the element on which they rest, and appear jumbled together in a solid mass. In other places they are arranged with contiguous sides, and

extend from each shore, so as to leave about a third of the river clear. Groups of them are often detached from the land, and moored in regular rows; affording the facilities of communication among themselves, and preventing intercourse with the shore. Beside these family boats, there are many others of much larger dimensions, which are employed in transferring articles of commerce between different parts of the empire, and Canton.

Transient vessels generally select the center of the river for an anchorage, and yielding to the force of a powerful current, range in the direction of the stream. Besides these clusters of vessels, there are numbers of insulated crafts, of different sizes, scattered in every direction, and equally tending to obstruct the passage of the river. In fact, it is necessary to "keep a sharp look-out," and to steer, in places, the most crooked course, to avoid the contact of stationary and moving boats. One class of these dwellings, and it comprises a large number, is composed of the sties of a degraded portion of the community, many of whom, it is said, are early sold, by their inhuman parents, to perpetual infamy and wretchedness. These are distinguished from all the rest, by the superior style of their structure and embellishments.

It is a singular fact, that the Chinese look upon those who dwell in boats as a distinct race from themselves. They consider them a low, alien people, and refuse to intermarry with them. Tradition says, that they came from outside the mouth of the river. The grandfather of the present emperor was the first who

naturalized them. Before his time they were not permitted to land.

Neither is the whole water population confined to floating residences. Houses erected on piles, and superior to the ordinary influence of wind and tide, extend, in some places, a considerable distance from the shore opposite to Canton. Between the villages, as has been stated, the boats are less numerous; but as might be supposed, there are numbers constantly passing, besides many engaged in fishing, or whatever employment may offer along the shore. Their vessels of war indicate, either an amicable disposition, a friendly neighborhood, or a great deficiency of skill in naval architecture. The strength of their materials would give them a defensive advantage; but they are built on an antiquated and clumsy model, and neither calculated to contend with a tumultuous sea, nor to confront a *modern* foe.

In connection with these, a number of galliots are employed by government to defend the trade, and prevent the depredations of the *ladrones*, or pirates, by whom the rivers and coasts were formerly much infested. These are well built, and generally manned by as many rowers as can occupy the seats and employ the oars with advantage. But alas! though superstition, or *old custom*, has furnished them all with eyes;* they appear capable of seeing but one object, and in the pursuit of that they stop not to inquire whether friend or foe suffers. All these unprincipled officers of government can be bribed, and that to the

* Every Chinese boat, of any size, has two large eyes painted—one on each side of the bow.

connivance and even prosecution of a traffic, (the opium trade,) which is not only interdicted by the laws of the country, but the destruction of its vital interests.

Among these fluviatic tribes, every convenience of land as well as water, is enjoyed. Eatables, sacrificial materials, and other articles of equal demand, are furnished to their hand; while barbers, play-actors, and all who can reap advantage by administering to their comfort or amusement, pursue the same system of mutual accommodation.

The appearance of the river is by no means an incorrect barometer, indicating especially those great changes in the atmosphere, which are subjects of apprehension to these experienced weather spies. The difference between the water scenery in a fair day, and a storm, or the prospect of a gale, is very striking. One would scarcely believe, that the numbers which appear so thickly congregated in different parts of the river, in good weather, could crowd in the compass which confines them, when danger is feared. In times of apprehension, the river appears as clear as those of other countries; its width is, of course, considerably contracted by the boats closely ranged along the shores.

Of all the different descriptions of craft, there are very few destitute of shrines, images, or some inscriptions, and the necessary apparatus for their daily offerings. Every morning and evening, and at whatever season evils are deprecated, or special blessings craved, they fly to their altar, apply a piece of consecrated paper, oiled for the purpose, to the burning

lamp, or incense stick, and when it blazes throw it into the water, and bow to the imaginary spirit of the deep.

By a recent statement, the number of family boats subject to an annual tax, in the vicinity of Canton alone, is computed at fifty thousand; while the larger vessels employed between Canton and Whampoa, are estimated at eighteen thousand more. Neither does this furnish an adequate view of the vast number of perishing idolaters, who inhabit the waters of this region. The amount is greatly swelled by the men employed in the large canal boats, which ply between this port and different parts of the interior, and by the crews of the junks employed in the coasting trade, numbers of which are constantly lying in harbor. A communication is kept up between Canton and every part of the empire, and if the former maintain its commercial advantages, and receive from Christians the attention it merits, it must become one of the most important mission stations in the world.

One of the principal modes of recreation among foreigners, is rowing and sailing in small boats, which they keep for the purpose. In these excursions, you are often obliged to pass through fleets of native craft, and thus you come in contact with crowds of persons who might be taught and furnished with books. It is true, they evince a shyness toward foreigners, which may be partially inspired by the officers of government; but it is a question whether this might not be overcome by a little perseverance, and whether, when it had become a common practice, it would not cease to awaken suspicion.

July 6th.—Opposite to Canton is the island of Honam, so called from its situation on "the south side of the river." As this is the only place in the vicinity, where country scenery can be enjoyed, we have been in the habit of making it the scene of an occasional ramble. After passing through a number of narrow, filthy lanes, you emerge into an extensive champaign, and have the liberty of wandering as far as health or inclination dictates.

The land is principally low—partially inundated by the tide waters, and devoted to the cultivation of rice, for which it is well adapted. Where its surface is not too level and saturated, it is arranged in terraces, and planted with a great variety of vegetables, ginger, a species of indigo, &c. The fields are divided by ridges, which answer for walks, and are generally flagged with a coarse granite. With the exception of a very few scattered houses, the farmers reside in villages, surrounded with walls. These villages we have often approached, though at times it has been necessary to avoid them, to keep without the reach of the stones and dirt, with which the boys occasionally annoyed us. Almost every piece of rising ground is consecrated to the burial of the dead; and the vast multitudes crowded together in these spacious cemeteries, proclaim the dominion of the king of terrors. We were interested in the examination of the bridges thrown across the natural and artificial streams; the strength of their materials, and firmness of their structure, appeared as though they had survived, and would long defy the waste of ages. Some of the slabs of granite were twenty-four feet in length.

But the greatest object of curiosity is the large Pagan establishment, belonging to the sect of Budha. It is situated near the margin of the river, is enclosed by a wall, and includes within its limits an area of a number of acres. As you enter the gate, the eye is arrested by a few majestic banjans, which appear to have withstood the storms of centuries, and found a congenial soil within these sacred precincts. Passing up a central walk, the avenue leads through two buildings, a short distance apart, in each of which are seated collossal figures, intended as warders to the temple. The countenance and attitude of some of them, are intended to express the deepest rage. A little farther are two buildings directly opposite to each other, to which flagged walks branch off from the main avenue. These contain a number of famous military demigods; one of which has been adopted as the patron deity of the reigning family. After this, you come successively to three large halls, interrupting the central walk, and containing a variety of idols of different dimensions and appearances. In one of them are seated three huge figures, designed to illustrate the trine manifestations of Budha, the past, present, and future. Eighteen images, the disciples of Budha, are arranged on each side of the hall. "The Manchou Tartar family, on the throne of China," say its monarchs, "are these disciples of Budha, appearing again on the stage of the world, according to their ideas of the Metemphsycosis."

Each of these principal halls contains a number of ornamental pillars. Their roofs are generally made to project, with the low and convex sweep of primitive

architecture, and decorated with grotesque monsters, intended to represent dragons and lions.

Beside these principal buildings, there are others situated on each side of the inclosed space, employed as cells for lodging, a dining apartment, idol halls, a printing room, pens for animals, and whatever is necessary for the support of their worship and themselves. Their library contains books of many sizes and forms, chiefly prayers untranslated from the Pali, or sacred language.

No free-will offering to their gods is considered more acceptable than living domestic animals, liberally supported until death. These are most carefully preserved and feasted, until choked with fat, or worn out with age. The eyes of some of the hogs are entirely concealed; a deep crevice designates the place of their interment.

The whole number of priests belonging to the establishment, is between one and two hundred. There is evidently a great distinction in rank among them. Some are respectable in appearance, and much respected—others are clothed in rags, and beg along the streets of Canton.

We saw about seventy engaged in their daily devotions, in one of the largest halls. The youngest was perhaps twelve years of age, and the eldest passing threescore and ten. They were all dressed in their robes, and spent about an hour in droning their cabalistic words, aided and timed by the beat of metal vessels. During the hour, they passed through the different attitudes of kneeling, knocking their heads,

standing, bowing, and walking in single file around the hall.

The whole spectacle was calculated to impress a feeling heart with compassion. It was deeply affecting to see so many, apparently in the last stage of this probationary existence, trusting to a delusion which had impressed its own unmeaningness upon their countenances, while the younger ones were early imbibing the same stupefying lesson.

In all our rambles through the country and villages of Honam, there has been nothing to discourage the hope, that, if capable of communicating with the natives, we might tax our strength to the utmost, in teaching them the "glad tidings of great joy."

For some days after our arrival, we were visited by crowds of merchants and mechanics, whose object none could mistake. Of course, their principal business is with our mercantile fellow passengers. They generally understand a little English; but their vocabulary is so limited and corrupt, that it is at first impossible to comprehend their meaning. With the exception of two or three, who have spent some time in England or America, there is probably not one of their number, to whom, even simple ideas expressed in correct diction, would be intelligible. There must be a system of mutual accommodation, or nothing can be done with them.

Some of the most familiar vocables in this strange compound, belong neither to correct Chinese, English, nor Portuguese, but are a corruption of each, with an admixture of a few other words, said, by philologists, to be traceable to no language, living or dead. Many

of our syllables have sounds to which their organs of speech have never been trained, and consequently, when uttered by them, they appear so unlike themselves, as not to be recognized by their old and best acquaintance.

Their own idiom is retained in some cases, and a literal translation of words attempted, which, from the great difference of structure and figurative allusion in the two languages, would frequently convey to the mind of a novice, any idea as readily as the one intended.

The appearance of these men, and in fact, of the Chinese in general, both male and female, differs, in some respects, from my preconceived notions. Those peculiarities which are the most striking to the stranger, are the great variety of complexion, the general flatness of face, and uniformity of features, and especially the strange formation of the eye, not only with its internal angle curved, as noticed by writers, but with the lid in many cases so small, as to appear unadapted to its natural use. This last peculiarity is most remarkable among children. The lid appears unnaturally distended when the eye is open; at the same time it covers so much of the ball of the eye, as to produce the impression that the latter is uncomfortably confined. It is believed that ophthalmia, which is very common in the empire, is owing in a great measure to this peculiar conformation. With the exception of the occiput, the heads of the men are shaved; while in that region, if its luxuriance will admit, it is permitted to grow until it comes in contact with their heels. In this province it is worn in a pendant plait

—the cords with which it is interwoven, frequently supplying the deficiency of its length. It is quite a comment on fashion—"old custom," as the Chinese term it—to associate with the popularity and prevalence of the one here described, the recency of its date, and the reproach of its origin. Upon the Tartar conquest, not two centuries ago, the Chinese were compelled to adopt this style of wearing their hair, as a mark of subjugation. Many considered it such a disgrace, that they preferred losing their heads to their hair. Now it has become an ornament, and a mark of proud distinction.

The girls wear the long plait, according to the fashion of the men, but do not shave the other parts of the head. After marriage, the hair is braided upon the head, and decked with a profusion of flowers and jewels, answering to the rank or means of the possessor. The ordinary style of dress differs but little in both sexes. It consists of loose pantaloons, and an overgarment, or robe, varying in length from the knee to the ground, and with long dangling sleeves, which hang almost as low. Their girdles, like those of the Jews, frequently answer the purpose of purses. The stocking has no reference to the shape or size of the limb, and the shoe has a thick, clumsy sole, turning up in front, and destitute of elasticity to aid the step.

CHAPTER IV.

CHINA CONTINTED.

With these general remarks upon the country and its inhabitants, we pass on to a few of those incidents which occurred at the time, and which will assist in forming an idea of a residence in China. Two facts, however, must be borne in mind: the one is, that the writer did not immediately enter upon the duties of a foreign missionary, but devoted the principal part of his time to those who spoke his own language at Canton and Whampoa. His first engagement was with the American Seamen's Society. The second consideration is, that during his residence at Canton he knew nothing of the language, and was consequently unable to avail himself of those opportunities of usefulness, which were almost daily presented. This accounts for the dearth of that kind of intelligence which is found in most other missionary journals.

March 1st.—Yesterday, (Sabbath,) pursuant to public notice, which is generally hung up on a small board before the factory, divine service was performed in the large room of the building in which we reside. This is the place where Dr. Morrison has been in the habit of preaching for the last two seasons. A chapel attached to the factory occupied by the English compa-

ny, is also open every Sabbath morning, for the worship of God. Besides these, Dr. M. has a Chinese service every Lord's day in his own room.

Among the number of our attendants was Ah-see, a Chinese, known to many in America, who spent several years in the United States—was partially educated at Cornwall, and publicly professed the Christian faith in New York. How far he has maintained his Christian integrity, I am unable to say. He is evidently familiar with "the speech of Canaan;" but there is reason to fear that his long separation from all religious society and external restraints, has proved unfavorable to the progress of his personal piety. One argument against him is the distance he keeps from those who might be of the most service to him, and the apparent indifference with which he regards the condition of his countrymen. Still, there is a danger of judging uncharitably, as very little is known of his private life.

We met this evening at the room of Dr. M. for the monthly concert of prayer in behalf of missions. Though none were present but ourselves, it was gratifying to know that the voice of prayer, *if begun by us*, would not die, at least in the ears of the Lord, until thousands in other lands swelled the petition, and rolled it almost "the world around." One fact encouraged us with respect to the conversion of China. When the gospel gains access, according to human calculation, it must have a speedy and wide circulation. There is no moral power to confront it. The religion of the empire is baseless. Nothing appears to support it but one vast scaffold of ignorance, which,

it is believed, can withstand no shock, and when it yields, must bury the whole fabric in one common grave.

March 15th.—On Saturday, Capt. Lavender came to town with the intention of taking me with him in the afternoon, to Whampoa; but a long continued shower prevented. Arose early on Sabbath morning, and reached the ship before breakfast. The Bethel flag soon waved in the breeze, and the silent invitation was answered by an unexpectedly large number from the two American vessels in port.

This morning was spent in visiting two of the three islands contiguous to the shipping, and accessible to foreigners. They are known by the names of Whampoa, French, and Dane's Islands. Here, strangers enjoy the liberty of exercising their limbs, if they confine themselves within certain limits, and of burying their dead, if they comply with the exorbitant demands of the avaricious and calculating proprietors. If a sufficient number are associated, they may extend their ramble almost at pleasure; but the probability of defeat, or the fear of personal injury, is the only certain security from an attack by the natives. The solitary adventurer is not always molested; but it is *always* wise to decline the experiment, since the younger part of the community are allowed by their parents to pelt him with stones and mud, and "children of a larger growth" are not backward to take from his pockets, or even his person, whatever may tempt their avarice or take their fancy. A short time since, an imprudent stranger exposed himself to their cupidity, and was robbed of his watch.

It should not be concealed that the conduct of sailors, permitted to enjoy "liberty" on these islands, has been highly offensive to the Chinese. Maddened by the fumes of a vile liquor, distilled from rice, and, it is said, mixed with poisonous ingredients, the crews of some of the ships have even gone to the extreme of sacrilege, assailing their very temples, and abusing their gods.

French island is a vast cemetery, where multitudes of natives and foreigners, await the morning of the resurrection. Here are three groups of foreigners, occupying different places, though but a short distance apart. The two most contiguous to the present anchorage are of a recent date, and consist principally of Americans and English. The tombs of the other are inscribed in different languages, and refer you, with a few exceptions, to the past century. The majority were cut off in the morning of life—a solemn admonition to thoughtless youth. It is unaccountable that those who fall from the ships, however expert they may be at swimming, and even accustomed to exercise in this very river, seldom arise to the surface, or are rescued from the grasp of death. Some attribute it to an under current of resistless power; but those who are in the habit of diving for pleasure, experience no difficulty in arising to the surface. Many a mound is pointed out, where sleep the bodies of those who were healthy, gay, unapprehensive of their change, the very moment before it occurred. In the midst of cheerful conversation, there was an abrupt pause—a sudden plunge—an awful eternity.

Those foreigners who die at Canton, are generally

interred on the island, and from appearances, the "King of Terrors" has been peculiarly triumphant during the last year. One of our party, who had just returned from a trading voyage, read the epitaph of two of his acquaintance, to whom he bade adieu *one year ago* in perfect health. The first intimations of their death he received with astonisment, when within a short distance of their mouldering remains.

Besides the number of strangers, who have made their grave in this heathen land, many of the hills are repositories of deceased natives. The sepulchers of the rich and great are generally constructed of hewn stone, in a semi-circular, or horse-shoe form, corresponding in appearance to the previous rank or circumstances of the "lowly tenant." Some of them are quite ornamental to the hills over whose sides and summits they are scattered.

According to the superstitious custom of the Chinese, they have just been paying their annual visit to their departed relatives, repairing the tombs, decorating the surrounding spot with colored papers, offering sacrifices to their manes, and attending to numerous rites, which they conceive to be becoming in the living, and not simply gratifying to the dead, but quite necessary to their comfort. The more wealthy, on these occasions, erect booths on the hills, assemble their kindred, prepare a sumptuous entertainment, provide candles, incense, gold and silver paper, suits of clothes, and other articles, which passing by the operation of fire into smoke, they imagine pass into the world of spirits. Then they kneel and pray to this effect, "We a multitude of children, grand-children,

and other descendants, now, on such a day, have come hither to worship at our ancestors' tumuli; we pray that by the protection of our ancestors, we may become prosperous, and that their descendants may be constantly supported." At this season, the bones are removed, if the body is supposed to occupy an inauspicious place. Even those who profess to believe the doctrine of spiritual annihilation, or metemphsycosis, are among the most scrupulous in their offerings to the dead.

It appears to be a very prevalent sentiment, that the spirit, or one of them, as they believe in a plurality, continues in the vicinity of the dispossessed body, that the sympathy between them remains almost as perfect as before their separation, and that the comfort of the living agent is materially affected by the regard shown to it, or to its decaying companion, by earthly relatives. The idea of having none to sacrifice at their tombs, and supply them with such things as they are supposed to need in the invisible state, is abhorrent to a Chinaman.

One great inducement for keeping up these ceremonies with so much apparent zest, is the scene of feasting and revelry which ensues. If the description applies with peculiar emphasis to any people in the world, "whose God is their belly," it does to the Chinese. It is the exhaustless theme of their conversation. "Have you eaten," is one of the most common and polite salutations among them, and the reputation of a good liver appears to excite both the envy and respect of their more restricted countrymen.

We visited a sugar establishment on the island of

Whampoa. The simplicity and cheapness of the works were highly characteristic of Chinese taste and policy. The mill which expresses the liquor from the cane was composed of three vertical cylinders, made of a coarse granite, and with wooden cogs. The *coppers*, as boilers are termed in other sugar growing countries of less primitive predilections, were made of cast iron, which they have the art of reducing almost to the texture of common paper, and of welding, when cracked or broken, with entire facility and firmness. These were arranged triangularly, and with little apparent regard to those principles of granulation which are elsewhere adopted. That nothing might reduce the quantum of manual labor, where hands and mouths are so numerous, and wages so low, the mill was placed below the level of the boilers, and the liquor carried in tubs, from the one to the other. As it attained its consistence in each of these vessels, instead of being passed through a strainer into the next, it was transferred by hand to another part of the building, whence, after the process of filtration, it was returned to its appropriate caldron.

The workmen were very civil and obliging. They gathered around, invited us to gratify our curiosity and palates, and presuming on equal liberties, amused themselves in examining our persons and dress. Every article of apparel was scrutinized, and when the eye was not sufficiently discriminating, the fingers were employed. Here again we have had repeated opportunities of intercourse with the natives, and had we known the language, might have turned it to the best account.

March 20th.—Our attention has been frequently arrested by processions passing through the streets. Sometimes they are the retinue of men of distinction, whose approach is announced by a herald beating a gong in a peculiar manner, and who move about with all the display of badges, servants, and equestrian attendants, of which their civil or literary rank will admit. The sumptuary laws of the empire forbid that parade of mere wealth, which is common in other countries, although the *liberty* of purchasing nominal titles and immunities, gives nearly as much importance to wealth, as though such a statute was not in existence. One thing, however, detracts from that conscious security in his possessions, which the man of property enjoys under the laws of Christian lands. There are offices above the nominal rank, to which wealth can raise its possessor, and these offices are frequently filled with men, who, with the love of money and contempt of justice, so common in China, can generally manage to stock their own coffers, at the expense of their unprotected neighbors. Occasions can be seized upon, where they exist, or feigned, where they have no existence, by the skillful management of which, these officers of injustice can effect the most avaricious and nefarious purposes.

But to return from this digression.—The processions most worthy of remark, are either designed for religious, hymenial, or funeral occasions. Were it not for a few designating objects in one part of the train, it would be impossible for a stranger to determine, whether it was designed to honor their gods, feast the living, or gratify the dead. The appearance

of the attendants, the style of the music, the objects of ornament, and articles of feasting are generally the same.

Some of their burials exhibit a great show of mourning, but as this is known to be the *custom* in China, and to be connected with other established usages, such as preserving the body of the deceased, until the ordinary fountain of grief is stanched, and calling to their assistance "such as are skillful of lamentation," it fails to excite the sympathy of genuine sorrow. The greatest ceremony is made at the funeral of a parent, when the nearest male relative walks immediately behind the body, and is obliged to be supported in the phrenzy of his professed grief. The death of a wife is considered a matter of much less importance. The husband, on that occaaion, walks in an erect posture, and with an air of comparative indifference.

The mourning habit is something of a light brown, with a napkin of the same color, tied around the head. Sackcloth is often worn; the mourner, if not too poor, keeps himself in deep retirement for a hundred days; the beard and hair are allowed to grow, and other acts of cleanliness and comfort are dispensed with, all of which are designed to show the absorption of his grief, and consequently his estimate of the loss he has sustained. Among the Chinese, the death of a father or mother disqualifies a son for office for three years; the Tartars mourn a hundred days.

The bridal palanquin and paraphernalia, designate the marriage procession. The former is exceedingly gaudy, and I believe employed only on this occasion; the latter is said to be the only dowry of the females. It

consists of furniture, apparel, wines, eatables, and at times, boxes of money. Of course, the profusion and splendor vary, according to the capacity of the father's purse and heart. The palanquin is generally attended by a few females, the "handmaids" of the inclosed; but so closely is it shut on every side, that you cannot by any contrivance catch a glimpse of the contents. The same ignorance is the misery of the bridegroom, when he beholds the vehicle approaching, and reflects that it contains the unknown companion of his future life.

To-day, the largest procession I have yet seen, passed. Its object was religious, in commemoration of the *birth-day* of one of their gods—probably a deified hero. To describe it, would be difficult, to imagine it the product of a rational mind, for any rational purpose, still more so; but to believe it the effort of an immortal spirit to secure the favor of one who has the disposal of its eternal happiness, almost impossible.

Among the objects which principally attracted our attention, were small temples fantastically decorated and furnished with gilded images—pageants resembling open palanquins, and filled with roasted pigs, ornamented fruits, cakes and flowers—boys and girls gaudily arrayed on horseback, the first children of wealthy parents, who represent official attendants upon the gods, the others holding the sacred vessels of their altars, and acting as priestesses—groups of lads on foot occupying different places in the train, and each company wearing a distinct uniform; bands of musicians, both aged and young, with gongs, drums, tamborines, cymbals, stringed and wind instruments; be-

sides a large number of coolies, in almost every color and style of dress, each furnished with a religious tablet, or object of ornament: the "tout ensemble," was not *unlike* the display, on a day of general militia muster, in some of the populous towns in America, when the different companies, arrayed in their peculiar uniform, down to the immartial ragamuffins, as multiform in their dress, as in their arms, join in one general parade, and lend all that is imposing, at least in variety, to the long drawn and ludicrous spectacle. The resemblance is even more striking, in the spirit, than in the appearance of these two motley groups, convened for such different objects. If the Chinese had been enraged at their deity, and intended this as a public expression of their contempt, it would have been more in character. Such is the phrenzy of the human mind, without the restraining and renewing powers of the Holy Spirit.

March 25th.—Dr. Morrison sent for us this evening, to meet Leang Afa at his rooms. As is generally known, he is among the first fruits of the mission to China, and if the promise respecting the Jews be applicable to the Chinese, and the multitude composing "the lump" be individually as holy as "the first fruits," we may expect a glorious harvest, from this neglected part of the Savior's vineyard. Since his conversion he has been greatly persecuted, and is daily "counted worthy to suffer shame for His name." Active and undaunted in the service of his Master, he has been seized, imprisoned, spoiled of his goods, and scourged. His daily business, notwithstanding the rage of his enemies, and the revilings of his friends,

is to preach and teach Jesus Christ, "from house to house." He appears to possess the spirit of a martyr, and we have reason to hope, is prepared, if necessary, to meet a martyr's death. The feelings he expressed in welcoming missionaries to his benighted country, were awakened in us at the sight of one, in whom appeared so distinctly the image of the Savior.

He read the tenth chapter of Luke in Chinese, and explained with much propriety the passage, respecting the harvest and laborers. The interview was closed by a solemn and earnest petition, in his own language, which before rising from our knees, was translated for our edification, by Dr. M., and offered to "the same Lord over all." It was mentioned that all his prayers are so different from the set phraseology of the formalist, and so feelingly adapted to circumstances, that they carry with them the evidence of their origin and sincerity.*

April 2d.—One of the most popular amusements in China, and one which quite forces itself upon your attention at this season, is the drama. If you walk abroad, and allow your eyes their wonted liberty, you are sure to see it; if you remain at home, and allow your ears the same freedom, you will certainly hear it, or its accompaniments.

Stages are annually erected in the most public and spacious openings of the streets, and frequently on the

* Others have been successively associated with Leang Afa, and his last report mentions that "there are upwards of ten of us, who, with one heart and united minds, continue to serve the Lord, and practice the holy doctrines of the Gospel. Every Sabbath day we assemble together, to praise the Savior for the mighty grace of the redemption."

ground of wealthy citizens. When the exhibition is intended for the amusement of the public, the expenses, it is said, are defrayed by the inhabitants of that district. The rich engage these actors for the entertainment of themselves and their families, to do honor to their guests, and at times simply to insure success in their temporal affairs, as they strangely associate prosperity in business, with these and many other equally silly performances. These exhibitions are frequently intended for the honor and gratification of their gods. The squares belonging to some of the temples, are the places most commonly selected, and the scenes are at times kept up for seven successive days and nights.

The sentiments they entertain of the objects of their adoration and trust, may be gathered from the pieces introduced for their *amusement*. Many of them are of a tragic character, founded upon ancient chronicles, and designed to perpetuate the notable events of the empire. That these should be grateful to the deified heroes, to whom the temples are dedicated, and who were the chief actors in the scenes described, is a natural conclusion. But what ideas must they possess of the moral character of these honored beings, if they believe that their attempts at comedy, buffoonry, and gross obscenity, are acceptable and approved.

The inconsistencies and puerilities, mentioned by writers, are very glaring. How the spectators can not only endure such childish tricks, but admire them, must be a source of wonder to those who regard the nation as advanced beyond the mere vaunt of superiority in taste and attainments.

In our estimation, their music is deficient in every

excellence of instrumental harmony. They are fond of sounds, and have a variety of instruments, and practice sufficiently to become proficients ; but either all our ideas on the subject are wrong, or there is very little musical talent or taste in the nation. Their instruments are in general, differently constructed from ours, and the musicians are not unfrequently lads, who appear in a great measure to consult their own childish whims, in the manner and pauses of their performances. In the music which is generally heard at their processions, one is inclined to doubt, whether any thing is aimed at beyond mere noise, and their most popular tunes, when performed by practiced men, have little in them that strikes pleasantly upon the ear of any but Chinamen. The gong is generally produced on every occasion which calls for music, and there are many ceremonies, both in etiquette and religion, in which it is considered the only appropriate instrument. Its loud and vibratory sounds, according to the usual mode of beating it, though considered agreeable by some, appear to me to be on a par with the tones of a cracked bell,—scarcely so mellifluous.

June 24th.—One of the annual festivals has been celebrated to-day, and the confusion of a holyday crowd, the noise of guns, crackers, gongs, and drums, and the display of streamers and ornaments, of almost every gaudy color, have fatigued the senses and rendered the shades and silence of night, peculiarly grateful. The day commemorates the death of a statesman of high respectability, who, faithful to the office intrusted to him, was so sensitive to the slanderous misrepresentations of his enemies, that he threw him-

self into a river and was drowned. His name was Watune, and the event took place about *two thousand three hundred years ago.*

There is a custom connected with the observance of this anniversary, which proves a source both of amusement and danger, and with which the populace are so captivated, that personal safety and legislative prohibitions are alike disregarded. They have long narrow shallops, curiously constructed for the occasion, which they term dragon-boats, probably from their serpent-like appearance, and with which they pretend to explore the rivers and creeks, for the undiscovered body of the statesman. These contain from sixty to one hundred men, furnished with paddles, which they time to the beat of the gong and drum, and with which they drive them forward with great velocity. We have heard of no accident to-day, although not unfrequently the scene closes with a tragedy. It is the custom to try the comparative speed of the boats, and inflamed with the spirit of rivalry and the fumes of *samshoo*, they sometimes come in contact, and convert their paddles into weapons of death. Two years ago, beside running down a number of boats, and drowning men and women, one of them was upset, and eighteen perished.

Various superstitious customs are observed on this day. The mechanics and shopkeepers suspend their labors, and too frequently indulge in feasting and licentiousness.

August 9th, 1830.—After a visit of nearly three weeks at Macao, we are again bending our course towards the scene of our present labors. A prison ex-

cepted, it would probably be difficult to find a better preparative for the enjoyment of verdant scenery, invigorating breezes, bodily recreation, and ladies' society, than a residence at Canton.

We engaged an English sail-boat manned with Lascars,* and favored with a fine breeze, in less than twenty-four hours reached our destination. The time has passed rapidly and agreeably, between the improvement of opportunities for usefulness, and the enjoyment of advantages for health. In connection with the usual morning service, ordinarily conducted by Dr. Morrison, an evening lecture was also held at his house. The attendance much exceeded expectation, though it was something of a novelty—probably the first Protestant preaching ever attended on the Lord's day evening, in the empire of China. Though in itself of comparatively small importance, it opens a delightful vista into the future, and discloses to the eye of faith an extended scene of gathering, attentive, praising multitudes, filling the thousand temples of Jehovah which shall soon stud this land, and scarcely capable of realizing the moral night which shrouds our present post of observation, and through which nothing but the lamp of prophecy sheds the faintest ray.

That such a prospect should be considered a wild fancy by a large proportion of mankind, who look only at things as they appear, and overlook the determination and ability of Jehovah to make them appear otherwise, cannot be wonderful to those who know

* Lascars are native sailors from Bengal, or other parts of India Proper.

the influence of the senses upon the mind, and who could have seen the spectacle of idolatry which we witnessed during our visit at Macao.

As a remedy to the declension of trade and destruction of fires, with which the nation has been recently visited, a famous geomancer recommended the erection of a new temple, to be dedicated to the "god of wealth, the god of the north, and the god of fire." A subscription was opened for the purpose, and the individual contributions varied from one to *one thousand* dollars. A splendid pagan procession passed through the streets for ten successive days. It was composed, each day, of distinct classes of persons, belonging to a particular trade or neighborhood. Each party defrayed their own expenses, and from appearances aimed at eclipsing the pomp of its predecessors. Being an object of engrossing interest, and not very frequent occurrence, it enlisted among its attendants many persons from those classes of the community which, it is said, seldom *honor* the gods with their presence. As usual, there was a number of bands of music, some of which were volunteer companies of respectability; but never do I recollect to have heard such grating, deafening tones, from instruments designed for human gratification or human endurance.

Among the great variety of objects intended to give effect to some of the processions, were young girls, apparently standing in the air, at least with no other visible support than the decayed branch of a bush, held, by some, at arm's length from the body, or furnishing to others a perch for their diminutive feet. In the first instance, the branch appeared too feeble to

sustain the weight of the body, even if the muscles of the arm were capable of such an effort, and in the other, it afforded no surface on which to balance the person, if the vehicle beneath had been stationary. The probability is, that there was a communication of wire, or something sufficiently tenuous and strong, painted in imitation of decayed branches, inclosing the body and fastened to the platform, which was carried beneath them. Their loose flowing robes were well calculated to favor the illusion.

In one of the processions was a large, hideous figure, made of painted paper, and designed to materialize their fancy of what they term "lung," or the dragon. This creature, or deity, or both, for their systems recognize no distinction, is supposed to exert a mighty influence in the regions of the air. It is thought to answer in some respects, to the Python of the Greeks—certainly in the locality and prevalence of its dominions it is strikingly analogous to the "dragon, that old serpent" of the true faith. Its length of volume, which probably exceeded one hundred feet, was supported by a number of men beneath, and partly within it, who held it upon poles, and gave the huge monster, as it passed, the sinuous motion of its genus. The day closed, or rather the night was spent, in the performance of plays before the temple. A temporary stage was erected for the occasion, and the court richly illuminated with clusters of glass chandeliers. Such is the solemnity and reasonableness of painim worship.

At present we are returning in a large native boat, by what is termed the inside passage. Vast meadows,

intersected by rivers and creeks, and bounded by irregular ranges of naked hills, extend in some places as far as the eye can reach. These are all covered with paddy. What a beneficent provision in these extensive and irriguous lands for the rice-eating millions of China!

A light breeze bears us along, while village after village rises to view, and recedes in the distance. There is very little in the general aspect of the country, or any of its isolated objects, to awaken regret at the impossibility of landing. The site of the villages is generally low and level; some of them are flanked by hills, sacred to the gods and the dead, and all, at least through our present medium—a heated atmosphere, and languid eyes,—destitute of any attractions, or even an air of comfort. The houses are generally small, built of stone, mud, and brick, and presenting in a group, a dull uniformity of appearance.

Clumps of trees and patches of verdure give a rural aspect to some spots; the margin of the river in places is lined with fruit trees, principally the shadach; but the population appear so poor, and their habits so filthy, that they neutralize all the attractions of the inanimate beauties around them.

We were obliged to stop at Heong-shan, the principal village between Canton and Macao, where our passes and baggage were examined. Before the custom-house officers arrived, the water population crowded around us, and endeavored by all the force of pantomimic argument to obtain our charities. Large pagodas surmounted the tops of some of the highest hills, and others of minor altitude, but generally upon the

principal elevation in the vicinity, bring forcibly to mind the denounced idolatry of ancient days. How animating the prospect, when "these high places shall be removed," and "the mountain of the Lord's house shall be established on the tops of *these very* mountains."

August 27th.—Within the past week, we have visited two of the dwellings of the hong merchants, situated in the village of Hainam. As specimens of the style of living among the most wealthy classes of the nation, they are interesting; they consist, in general, of a group of buildings of different dimensions and compartments, covering a large area, and adorned with gardens and small lakes or ponds of water. Around the ponds and in them, were factitious rocks in striking imitation of nature, while the beautiful water lily, Nelumbium, spread its broad leaves above and upon the surface of the waters. With the exception of a few detached retreats, these buildings are connected; but they branch off in various directions, and are approached by small inclosed avenues. The private apartments, accessible only by these narrow passage-ways, allow of retirement to the family, and secrecy for scenes of carousal, even when the more public halls are open for the reception of strangers. One suite of apartments is fitted up for the women, the other for guests. With one or two exceptions, the rooms are by no means spacious, but gaudily, and some of them richly furnished. The chairs and tables are large and massive, and almost every room has at least two couches, with a table between them, designed for a luxurious *tete a tete.*

But the ornamental objects are the most attractive. Painted and intagliated walls, chandaliers, lamps, a variety of natural and artificial curiosities, and ancient relics, are displayed to as much advantage as possible. Some of the specimens of coin and ware, are very ancient, and large vases, formerly used for idolatrous purposes, very costly. One of the rooms was fitted up and furnished as a domestic chapel. Incense was burnt before a painted figure, intended to represent the tutelar deity of the house. We have referred to the custom of putting up tablets in the houses, at the demise of parents and other near relatives. It is thought that one of the *three spirits* which their books assign to each person, abides near this tablet, and is refreshed and gratified by the offerings which are daily made to it.

The proprietor of one of the houses invited us to the ceremony of burying his mother, which is to take place during the approaching week. The body has been preserved above ground for a year or more, and now, for the first time since her death, the precise place and hour of interment have presented themselves to the imaginations of the deceiving, and probably deluded priests.* Our host mentioned that one of the principal hong merchants had a number of his deceased relatives unburied; some of whom had been kept thirty years, waiting for the lingering, auspicious hour. This is said to be contrary to the laws of the empire;

* The ceremony was afterwards performed in a splendid manner. Kindred, friends and spectators from all the surrounding country, met and offered sacrifices to the deceased. The expense incurred was not less than ten thousand dollars.—*Can. Register.*

but superstition has no law, especially when protected by the strong arm of pecuniary power. That many, who are guilty of this offense, have the same control of the law as the one referred to, is evident from the fact that in January, 1830, there were reported to be ten thousand coffined bodies in Canton, not interred.*

August 31st, 1830.—Within the past week, the most gaudy pageants and brilliant illuminations have cheered the darkness of the night. Large boats, adorned with variegated lamps, have passed the city in a long line, for a number of successive evenings. These are frequently marriage processions. The lights were arranged in horizontal rows, around the hulls of the vessels, at such distances as to combine the effect of a glowing sheet of flame, with that of innumerable inlaid gems, each shedding a luster far more vivid and sparkling than their rich ground work. From these rows there were others branching in different directions, and forming different figures. The music accompanied, or rather silenced, by the crashing gong, was in striking contrast with the taste displayed in gratifying the sense of vision. But such sounds, they pretend, are more grateful to their ears than the finest strains of European harmony.

Last evening a ceremony was performed before the factories, which combined all the whims of superstition, with some of the sacrificial rites observed of old, by divine appointment. A large quantity of tinsel paper, covered with a thin leaf of gold or silver, was consumed amidst rows of lamps and insense sticks,

* Canton Register.

to supply the wants of departed spirits. This paper is cut or formed in imitation of houses, garments, sedan-chairs, boats, horses, and whatever articles of necessity or luxury, the deceased is supposed to require. It is fancied that it passes by the process of fire into the world of spirits, and is there, by some unaccountable means, converted into money, and whatever objects are demanded. "The burning of paper (for religious purposes) appears to have been adopted immediately after the abolition of human sacrifices, on the death of Che-hwang-te, who died about one hundred and fifty years before Christ. He caused his domestics to be put to death and interred with him, to attend on him in a future state. At present, the consumption of paper, which is annually used on all religious occasions, is very considerable, and forms an extensive branch of trade in China." (Indo Chinese Gleaner, vol. ii. p. 36.) The real wardrobe is often consumed for the same purpose.

Under the influence of a kindred superstition, and one equally extravagant, it is customary for suicides and criminals to array themselves in their best apparel, in the immediate prospect of death, believing that the spirit appears in the invisible world, under the same advantages of dress, as decked the body at the hour of separation. Besides these offerings, a table was spread, and supplied with meats, fruits and wine, no doubt originally intended for a feast upon a sacrifice, but now perverted to the gross purpose of feeding the spirits of the departed. One of the most respectable servants, arrayed in his best suit, kneeled before

the table, poured out a libation of wine, and bowed his head to the ground a number of times; then taking the offerings spread before him on the table, he threw a portion of the fruits to the waiting spectators, and passed the rest to the servants of the house.*

For several days, service has been performed in a temporary building at the head of China-street, by priests of the Budh sect. The stage on which they stood was elevated above the heads of the people, and hung around with large paintings. Before these figures, no doubt intended to represent their male and female deities, the priests, arrayed in their pontificals, stood, and holding a paper in their hands, mumbled their orisons in a style that left no reason to wonder at the striking resemblance noticed by the Roman Catholic missionaries, to "the holy manners" of their church. This ceremony is a grand annual mass, for the benefit of those souls that have no relatives to pray for their release from misery, and transition into happiness. It corresponds in many most striking particulars to the "manners" referred to, and probably had the same origin.

September 21st.—For several days they have been preparing some of the principal streets for a festival, in honor of the deity who presides over fire, and as a thank-offering, for preserving the city from its desolations. He is represented with a frightful counte-

* When laughed at for their folly, and having the evidence of more than one of the senses, that the offerings remain, they will often pretend that the flavor, or at least, that such qualities of the food as nourish the spirit, are extracted.

tenance, and a long flaming beard. To-night, the noise of instruments and voices announced the commencement of the ceremonies, and summoned multitudes of spectators to the scene.

The principal street was arched over from the top of the houses, with cloth of such a texture, as to prevent the rain, which was falling at the time, from interrupting their engagements. Beneath the arch-way were suspended glass chandeliers, variegated lamps, cloth festoons of the most gaudy colors, small illuminated boats, furnished and peopled with a great variety of other ornaments, all tastefully arranged, and glowing with a dazzling brilliance. At each end of the street a stage was erected, with carved or painted images in an alcove, and with lighted tapers and ornamented cakes standing before them. Musicians were seated on these stages, who accompanied their noisy instruments with a harsh vociferation. To amuse the crowd, or gratify the gods, or both, men were engaged in exhibiting feats of manual and pedestrial dexterity.

From the noise of instruments and voices, the ceremonies or amusements must have continued through the greater part of the night. In extending my walk beyond the limits visited last evening, I found that a number of streets were arrayed in the same style as the one described. A splendid temple had been erected at the intersection of three of the streets, with a large stage, on which were displayed a profusion of ornamental and sacred vases, with pictures, an altar, and tapers. The sides of this temporary pavilion, above

the heads of the crowd, were composed of several stories filled with objects and images, representing land and water scenery, and depicting the martial feats of their heroes, and the amusements of their gentry. Enclosed within a paling, were large figures, intended probably as representations of certain species of men and beasts, but which have no originals in nature. The frightful distortions of countenance, by which the Chinese, no doubt, intend to express something extremely magnanimous, or superhuman; and especially the flame-colored beard, marked out the principal image to be the object of their present devotions.

The street running parallel with China-street, in many respects eclipsed the array of its rival. Through the whole length of it were suspended from the archway above, a great diversity of beautiful cars, containing male and female figures, decked in robes of natural flowers. Had it not been for the heavy odor exhaled from these gay garments, it would scarcely have been suspected that they were not the product of delicate and laborious fingers. Even some of the old residents had always mistaken them for artificial decorations.

The performance on the stage was continued throughout the day, and swelled to almost a deafening clangor in the beginning of the evening. The crowd became so dense in the street of flowers, that after toiling with difficult progress, and descrying in the persective nothing but well-stowed heads, I halted for

a short time and returned. Before leaving this scene of confusion, I had a fair opportunity of judging of the merits of one of their popular ballad singers; and though the opinion I had formed was far from being flattering to the powers and taste of Chinese vocalists, I certainly saw no reason to change it. Of all grimaces and noises ever seen or heard, nothing but the wildest buffoonry could equal this. He stretched his mouth to the utmost tension of its elastic muscles, raised his voice to its most unnatural and grating key, and after a number of long-drawn shrieks and quavers, exerted it to a pitch as thrilling as though he felt determined to close either his own lips or our ears in perpetual silence. It was necessary to hear the effort, and see the listening concourse, to believe that such tortured faces, and torturing sounds could ever be endured. Another one whom I unfortunately encountered yesterday, left such a stamp of his ludicrous appearance upon my imagination, as I fear will haunt me for time to come.

25th.—This morning, the fifth day from its commencement, the splendid scene closed. The revel was kept up all the last night, and he who could gaze upon the living mass which it assembled, especially after the laborer was released from his daily task, and not feel the deepest compassion for the ignorance and infatuation of the nation, must himself be as truly pitiable as those whom he cannot pity.

One of the most intelligent Chinamen mentioned, that a priest belonging to the temple of the god whose tutelage they thus gratefully acknowledged and im-

plored for the future, made it his business to go round, every day, and take notes of the manner in which the rites were conducted. At the close of the ceremonies, his observations were carefully written on one sheet, and passed into the invisible world for the information of the god, "altogether such an one as themselves."

CHAPTER V.

CHINA CONTINUED.

"The dark places of the earth are full of the habitations of cruelty."

To give an adequate idea of the various and complicated miseries existing in China, would fill a volume. Female infanticide, we have reason to believe, is very common. It is thought by some of the best Chinese scholars, to be greatly increased, if it were not produced, by their philosophical notions respecting the origin and continuance of all things. They believe that originally there was but one eternal principle, which was merely the first link of a great material chain, neither distinct from the universe, nor endued with any moral perfections. They represent this first cause—this first link of the chain, by a circle; but as they feel it difficult to account, from what they see in nature, for all the absurdities which present themselves, on the supposition of a simple homogeneous body, acting on itself, they suppose that when the system of nature assumed its present form, the one eternal principle was divided, and became two powers, which is represented by a figure of a circle divided in two by a waving line across the center. (See Indo-Chinese Gleaner, vol. 3, p. 2.) On the reg-

ular action of these powers, the harmony of the universe, both physical and moral, depends. Excess or defect in either, deranges the system of nature, and introduces disorder in the affairs of mankind. The one of them they consider to be of the masculine gender, the other of the feminine, and the difference between the two they suppose as great as between the "vis mobile" and the "vis inertia" of the old philosophers.

To what extent the inhuman practice of infanticide prevails in China, we have no means of determining. In the imperial city, after deducting more than one half for natural deaths, the number of exposed infants is, according to Barrow, about four thousand a year.

Some of the scenes he witnessed while at Pekin were almost incredible. Before the carts go around in the mornings to pick up the bodies of infants thrown in the streets—amounting to about four-and-twenty every night—dogs and swine are let loose upon them. The bodies of those found are carried to a common pit without the city walls, in which the living and the dead are thrown together. This, however, is a small proportion compared with other places.

In some provinces, not one in three is suffered to live, and in others, as the writer has been informed by the Chinese from those places, the difference between the male and the female population is as one to ten. We believe the last statement applies only to the poorest parts of the empire.

"The most prevalent mode of perpetrating this

crime is by suffocation. A piece of paper, dipped in vinegar, is laid over the face of the child, so as to prevent respiration. *It is said to be frequently done to the aged and afflicted, to cut the brittle thread of life.*"*

Infanticide is almost exclusively limited to the female sex; and the condition of that class of the community, when spared, is an evidence as well as cause, of the real barbarity and misery of the nation.

A writer on China, after quoting a large portion of one of their moral works on the inferiority and treatment of females, makes the following remarks: "The very dependent and degraded state of females in China, may be partly seen from this extract. They are, moreover, not allowed the confidence of their husbands, nor to sit at the table with them, nor to have a voice in domestic concerns, nor to visit the temples where the prayers of the unfortunate are supposed to find access. Religion is denied them. Little attention seems to be paid to the peculiar circumstances in which, as wives and mothers, they may be placed. 'Rise; run; work; eat little; spend little; be silent; keep out of sight; obey; bear; and rather bleed, starve, and die, than dare to complain,' is the genuine language of the above extract. Though fortunately for them, humanity, common sense, and interest in many cases, plead in their favor, and procure a relaxation of the rigor of ethical and legislative restrictions, yet where such restrictions have the sanction both of

* Indo-Chinese Gleaner, vol. 3, p. 193.

public opinion and of supreme authority, how is it possible to prevent their hurtful operation on this tender half of human nature."*

Without education—crippled from infancy—closely immured—married without their consent—in some instances even sold by their parents—and often treated most unfeelingly by the relatives, and the other wives of their husbands, we cannot wonder at the frequent suicides among them, of which we read, nor of their attempts to poison those by whom all their happiness and hopes are spoiled.

The poverty of the lower classes turns to their account, in the exemption it secures from the barbarous custom of compressing the feet, and in the necessity it enjoins of performing laborious work, and thus escaping the imprisonment to which their superiors are doomed. For the correction of these evils, and the happiness of these miserable beings, ought we not to expect much from the influence and self-denying labors of Christian ladies?

But suffering by the hand of cruelty is not confined to the female sex, in China. In the present constitution of society, there is scarcely any security for property or life in the empire. Some of the laws are unjust, others perverted to the most nefarious purposes. The innocent are often made to suffer for and with the guilty, and the mandarines have it in their power to dispose of those beneath them, according to their pleasure. Hence the oppression and extortions under which the nation has long groaned. Contrary to all

* Indo-Chinese Gleaner.

the laws of civilized lands, they consider each as guilty, who might possibly be involved in a crime committed, until he proves his innocence. This accounts for that unreasonable and most cruel custom of *examining by torture.* The innocent are thus frequently confounded with the guilty, or, if capable of resisting the dreadful temptation of accusing themselves falsely, they are often made to suffer beyond the demerit of the criminal.*

Their modes of punishment, when guilt is proved, and especially in criminal cases, are often shocking in the extreme. Strangling and beheading are so common, that scarcely any notice is taken of them. "More than one thousand criminals suffer death annually in the province of Canton. A learned Chinese says, that

* On every occasion, they torture by pulling or twisting round the ears, (the torturer having previously rendered his fingers rough by a powder,) and cause them to kneel a long while upon chains. They next employ what they call *the beauty's bar,* (the breast, small of the back, and legs bent up, are fastened to three cross-bars, which causes the person to kneel in great pain,) *the parrot's beam,* (the prisoner is raised from the ground by strings round the fingers and thumbs, suspended from a supple transverse beam,) *the refining furnace,* (fire is applied to the body,) and other implements, expressed by other terms. If these do not force confession, they double the cruelties, till the criminal faints, and is restored to life again, several times in a day. Prisoners, unable to sustain these agonies, are often compelled to sign a confession of crimes, of which, after death, many of them are proved guiltless. The cruelties exercised by the local magistrates cannot be described; and the various police runners are equally ingenious in planning to enrich themselves. In criminal cases, as murder and robbery, in debts and affrays, they endeavor to involve all who appear to have the slightest connexion with the matter, that they may obtain bribes from them for the purchase of their liberty. These petty officers load their captives with fetters, until they cannot stir an inch, and release them only on receiving a large sum. Their sufferings are daily accumulated, until death is the consequence.—Indo-Chinese Gleaner, vol. I.

a hundred, on an average, are put to death by law in the province every month."

"In the close of 1816, there were in the various prisons of the Chinese empire, ten thousand two hundred and seventy criminals convicted of capital offences, and awaiting the imperial order to carry into effect the sentence of death. Some men, from their sufferings in prison, which is generally so loathsome and horrible a place, that it is called "hell," cannot support themselves in the position required. At night they are chained to inclined boards, on which they sleep. Cleanliness is neglected, and their dungeons become offensive and unhealthful in the highest degree. Money can procure some alleviation, and the prisoners of long standing, attack in the most ferocious manner, those unhappy persons who have newly entered. They seize them by the arms and legs, toss them, beat them, and bite them, to extort money from them."* The most heinous offences are visited with inflictions of the most refined and exquisite cruelty. Crucifixion, cutting to pieces, every species of slow and painful execution is employed.

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* Gleaner.

CHAPTER VI.

CHINA, CONTINUED.

From the last date to the time of his departure, the journal of the writer is principally occupied with details of the religious services of his fellow-missionary and himself, among the residents at Canton, and the seamen at Whampoa. As Mr. Bridgman uniformly took part in all the public duties of the Sabbath, we were enabled to supply both places with very little interruption.* A transcript has been furnished to the American Seamen's Society, and published.

It may not be misplaced to repeat here, that his object was to ascertain the practicability of having a seamen's chaplain stationed at this important mart of commerce, and that the short experiment fully approved the benevolent plan. During this limited period, many facts of no ordinary interest occurred, which proclaimed the necessity of carrying on the work commenced, and the readiness of a merciful Savior to bless the endeavor.

* Besides the study of the language, which necessarily occupies much of Mr. B.'s time, he has about half a dozen promising Chinese lads under his instruction, who have been submitted by their parents to his entire control, and dwell in the factory with him. One of them is the son of Leang Afa. Let those interested in the conversion of China, pray that these youths may become Christians, and teachers of their countrymen.

It is affecting to consider what multitudes, who leave their homes in health and hope, find a grave upon these heathen shores. Numbers every season are buried from the shipping, and some of the most promising in health, and prosperous in their calling, have been this year most unexpectedly summoned to their account. It was delightful to find many of different nations, mingling in the worship of the same Lord over all, and so favorably impressed with the value of spiritual blessings, as to request that their respective ships might be made the occasional chapel.

The only thing necessary to make the station one of the most important, in foreign lands, is a permanent and commodious place of worship, where the rules of etiquette, or want of space, need prevent none from attending; and where the chaplain may have every advantage in pursuing his uninterrupted labors.

In connection with the claims of the maratime community, there is a small population in Canton, who for more than half the year have no religious services. Gain being their paramount object, and having little or nothing to remind them of their religious interests, it may readily be supposed that such will not prove the most favorable representatives of the Christian world, and that the heathen will be but ill prepared by "their good works which they shall behold, to glorify God in the day of visitation."

Besides the regular morning worship, a service was established in the evening of the Lord's day, at which a large and attentive congregation were generally present.

But the subject of the greatest interest, connected

with this scene of exertion, is the conversion of China unto Him from whom she has revolted. Here is an object indeed, whose magnitude beggars description. The salvation of a whole empire,—the most important empire upon earth,—itself more extensive than all Europe, and containing about two fifths of earth's entire population. Look where we may, beneath the wide expanse of the heavens, we can find no distinct enterprise so laudable, so imperious, so inconceivable in its results, as the conversion of China.

The real condition of her hundreds of millions, is but little understood.* With all her empty boast of perfection, and the vapid eulogiums of her ignorant panegyrists, there is probably no other space upon earth so filled with real wretchedness as China. Her mild patriarchal government, is a system of injustice and oppression. From the "Dragon throne," to the lowest menial in authority, self-aggrandizement is the reigning passion,—extortion and cruelty the means of its gratification. Her plebian happiness is the combined result of poverty, virtual slavery and vice. Those who have had the best opportunities of judging, give the most painful description of the indigence and depravity of the populace. The middling class, or those who enjoy a competence, are a small minority; and they are often treated without justice or mercy, and if capable, are quite as unjust and merciless

* When we speak of the Chinese empire, we refer to all that territory stretching between the Caspian sea on the west, and the Pacific on the east,—between Siberia on the north, and the China sea on the south. The most authentic census, taken in 1812, and published in the last statutes of the present dynasty, give a population of three hundred and sixty-two millions.

Even the appearance of happiness which captivates the stranger, must be mere show; for consisting as it does in earthly possessions, there is very little in the laws, or their corrupt administration, to give it basis or perpetuity.

It is true their literature is extensive: but how far it is calculated to elevate their character, or meliorate their condition, may be determined by the fact, that scarcely a subject of which they treat is understood, while the most important truths, the only ones which can improve the moral character of man, are totally unknown.

Their philosophy, history, and poetry, are so mixed up with the marvelous and absurd, that with the exception of the maxims of their sages, some of which are excellent, there is nothing worth exploring in the whole field of their science.

Thus the conversion of China, with all the blessings attendant upon Christianity, becomes an object of worldly philanthropy, as well as of Christian benevolence. None whose heart is not adamant, can gaze upon this scene of distress without emotion.

But how infinitely vast,—how worthy of all sacrifice,—all hazard,—all experiment,—does the moral elevation of this nation appear, when viewed in its connection with the Redeemer's glory. Here is a triumph and a trophy for His victorious grace,—a gem, the purest and brightest which earth can offer, to deck His mediatorial crown! With the eye of this gracious Being upon us, and His heart upon the salvation of those who have been promised Him, as His inheritance, what can express our gratitude,—evince our dis-

cipleship,—or display our allegiance and love,—if the conversion of China be not the object of our prayers, and plans, and utmost endeavors.

For the present accomplishment of this undertaking, much, very much, may be done.

> "Faith, mighty faith, the promise sees,
> Relies on that alone;
> Laughs at impossibilities,
> And says it shall be done."

Missionaries should be sent forth to every accessible place in the empire, and to every mart of her commerce in the circumjacent seas. The coasts should be invaded, and the sea-ports entered, as they have been, and still are, by the undaunted genius of commerce. Every opening should be searched out,—every tenable post occupied,—every lawful engagement subordinated,—every passport possessed. Others have entered, and gained their respective objects. Pagans, Jews, Mohammedans, Catholics, nominal Protestants, all have penetrated but those who were alone capable of benefiting the nation, and alone commanded to hazard their lives in the attempt.

Although there are many serious obstacles to the introduction of Christianity in China, there are also the most valuable facilities inviting to the duty. Energy of mind and body is a characteristic of the nation. They are extremely inquisitive,—patient in research,—fond of literature,—free from the shackles of *caste*,—and comparatively but little wedded to their systems of religion.

These qualities added to the fact, that the Bible, and scores of excellent works have been translated or

written in their own character, afford the greatest encouragement to pray with expectation, and labor with confidence, for their spiritual welfare.

The interesting voyages of Gutzlaff along the coast of China, which were made after the writer left Canton, have brought to light a number of the most important circumstances. Contrary to received opinions, they have shown that the natives are fond of intercourse with foreigners,—that they have a high opinion of our medical skill, and that they receive Christian books with the greatest avidity. These voyages, together with previous information, teach us that there are three direct ways of influencing China,—occupying the ports of commerce in the empire, accessible to all,—itinerating in ships along the coasts,—and supplying the marts to which the Chinese trade in the neighboring kingdoms and islands, with missionaries and pious physicians. In the last mentioned stations, experiment has proved that the missionary becomes known both to those whom he meets abroad and their friends at home; his disinterested and unpolitical object, is proved and approved; and his way thus prepared, when an opening may occur, to enter in and dwell among them.

A fourth mode of disseminating the principles of Christianity in China, was mentioned in the former edition of this book. At that time it was thought that mission stations might probably be established in the maratime cities and adjacent islands, at which the coasting vessels touch for traffic. No experiment had been made to destroy this hypothesis,—none, it is true, had converted it into a demonstration,—yet such was

the supposition of him who had enjoyed the best means of forming a correct opinion.

In a recent attempt made by some of the missionaries and others, to ascend one of the rivers of China, their boat was fired upon from shore, and some of the oarsmen were wounded. Such is the systematic opposition of government to intercourse with foreigners, —such the vigilance and determination manifested in debarring strangers and expelling intruders, that we are obliged to abandon the hope, that foreign missionaries would be tolerated, at least for the present, in any other places but Canton and Macao. Mr. Stevens, who accompanied the expedition referred to, has expressed the same opinion. Its probability is apparent at a moment's reflection, and in this light we wish to have it regarded;—none can pronounce it an undoubted verity. The difficulties in the way of evangelizing China, ought to be universally understood. If they are disregarded by the churches, how can the proper agency be adapted, and the requisite faith exercised? How long this opposition to foreign intercourse may continue, or whether some daring spirits may not be soon employed by their great Captain to neutralize its power, are questions which cannot now be decided. It is enough for us to know that those other means for sending the gospel into China, which have been mentioned, are efficient, and extend beyond the control of all the government officers in the country.

But even if there were highways opened through every part of the empire, there are none "shod with the preparation of the gospel of peace," to travel them.

The few missionaries who have been sent out, are by no means equal to the duties of their own stations. Those who have not been toiling for years at the language are not qualified for such an undertaking, and the Christian world appears still to slumber over the claims and calls of these perishing millions. Admitting that every possibility of entering the country is precluded, there is preparatory work enough for hosts of laborers, and work which must be done, though the Emperor and every subject in his realm should unite their voices in imploring our aid. The language is to be mastered before anything of importance can be attempted; and they who can give the greatest number of years to its acquisition, are the best prepared to employ it to advantage. As the Chinese are a reading people, it is exceedingly important that they should be made acquainted with many of those branches of general literature, which have the most beneficial influence. Of the history of other nations, and the geography of other countries, they are, with a very few exceptions, grossly ignorant. China, according to their notions, is the center and well nigh the sum of the world; the focus of all intellectual and moral light; not only the glory of earth, but the counterpart of heaven. Europe, for instance, is represented as a small "outside island," inhabited by a few thousands of merchants, who speak different languages, and maintain themselves principally by their trade with China. It is unnecessary to mention that the tendency of such sentiments is fatal to the introduction of all foreign influence, and until correct information be communicated through the medium of their own

language, this haughty contempt of foreign attainments and customs will probably continue. If works on all important subjects were sent forth, in every possible form through the empire, the good effected would, in all probability, be invaluable. So that on any supposition, missionaries ought to be on the ground, qualifying themselves for labor, and preparing the means by which they are to labor, availing themselves of all the facilities which exist, and watching every providential opening which may be presented.

The number of missionaries has been increased since the author left this interesting country. About eight have sailed from America to join the Chinese mission. The majority of these will probably take up their residence, at least for the present, at Singapore. In the approaching spring, another reinforcement of about the same number is expected to embark for South Eastern Asia. Five of these are ministers of the Reformed Dutch church, and will proceed to Java, or the neighboring islands.

But while we rejoice at the growing interest which the Lord is awakening for this neglected empire, we are called to deplore the loss of him, in whose heart this interest appeared to commence, and by whose invaluable labors it has been greatly increased. It was the privilege of the writer and his fellow missionary, to enjoy much of the society of the devoted and lamented Morrison. The welcome he gave us to these heathen shores, we can never forget. His uniform kindness is equally vivid and grateful in our memories. But there was something beyond the expressions of affectionate interest in our personal welfare,

with which the character of this excellent man is most strongly associated. From our first private interview, we saw in him "a man of God,"—"a workman that needeth not to be ashamed,"—"an embassador for Christ." I remember the admiration and even surprise with which the deep devotion of his spirit was developed to my mind. Whether I had feared that a solitary residence among the heathen had chilled his ardor, or whether I had formed no definite opinion of his religious character, and had taken the common standard by which to measure him, I cannot now recall. But he soon discovered, especially in his more retired and ordinary pursuits, the power of that holy principle, which incited him to this work,—sustained him under its discouragements,—and brought him with honor through the part assigned him. Frequently when we called to see him, it appeared as though he had just emerged from the glorious presence of his Savior. His face beamed with tenderness and benignity, and the fervor,—the liberty,—and the glow of spirits with which he bore us with him to the presence of his Father, proved that prayer was his element, and "the secret place of the Most High his abode." A deep solemnity of mind,—an abiding impression of invisible realities,—a sense of entire dependence and unworthiness,—a constant conviction of the uncertainty of life, and an earnest desire to spend and be spent for the salvation of a fallen world, appeared to make up the habitual emotions of his soul. To some who knew him slightly, he had the aspect of sternness and severity. We do not wish to represent him as superior to all the frailties and imperfections of his fallen

race; but still we believe there were excellences of character predominant in him, to which very few attain. His missionary zeal lost none of its first ardor. It was in him stronger than death. Many waters could not quench it, neither could the floods drown it. The following short extract is from a letter addressed to me a few weeks previously to my leaving the east, and not long before his own transition to heaven. "Mr. Bridgman has written to me about advising you to go home; but you and your medical friend are the best judges of the expediency of such a measure. *A missionary's home is at his post, in the scene of his labors. My present feeling is, and long has been, to prefer dying at my post in China, than living away from it, even in the land of my birth.*"

Honored saint! he had his request; and when the last trumpet shall arouse his sleeping dust, with what triumphant joy will he find multitudes rising with him, who, through his instrumentality, had been prepared for the "resurrection of the just." To his bereaved partner and beloved children,—to all the friends of his cause and his Savior, we would say,—

"Weep not for the saint that ascends
To partake of the joys of the sky;
Weep not for the seraph that bends
With the worshiping chorus on high.
But weep for the mourners who stand
By the grave of their brother in sadness;
And weep for the heathen, whose land
Still must wait for the day-spring of gladness."

CHAPTER VII.

PASSAGE TO JAVA.

Having received an invitation from Capt. Drummond, to accompany him in the H. C. ship Castle Huntley, to Java, where he understood I was going, we left Canton at midnight of December 28th, and proceeded in a large "chop boat" to the ship, lying below the second bar. The Castle Huntley, though rather inferior in dimensions to some of the vessels in the same service, exceeds thirteen hundred tons in burden, carries twenty-six guns, and has a crew of one hundred and forty men. Every ship of this kind affords scope for the most zealous chaplain; and if, as in the present instance, favored with the advice, the co-operation, and the prayers of the commander, the prospect of success is highly animating. Whenever the weather admitted, we had divine service every Sabbath morning, on deck, and every evening in the cuddy. A part of almost every day was spent on the gun deck, among the crew, visiting the sick, instructing the ignorant, and exhorting all "to repent and believe."

Having never been brought in such constant contact with a large number of sailors, I had an excellent

opportunity of testing and correcting my previous opinions, respecting the best mode of profitable intercourse with them on ship board.

A sailor, as all the world knows, is a strange being. Bluntness is one characteristic, and bluntness, mingled with an earnest seriousness, must be employed to meet it. No time need be spent in any conversation preliminary to the subject of personal religion. It generally leads to such remarks or complaints from them, as will tend to defeat your object, rather than promote it.

Disrespect, where there is no restraint upon them, and frequently a shocking oath, or a loud avowal of their contempt of your presence and purpose, are at first employed by a few of the more hardy spirits, to show to their shipmates their *manly* superiority to religious scruples—and probably to prevent you from intruding into their retirement, or disturbing their consciences. This, however, is seldom repeated, if the case be properly managed at the time. Let them see that you are dauntless—that all such obstacles, instead of subduing, only animate you—instead of irritating, only soften your spirit into the deeper compassion—that you regard their salvation of infinite importance, and could weep at the enormity of their crimes, and the imminence of their danger, and you will generally find these bravadoes, in future, among the most deferential and docile. If the challange or oath is as evidently intended for your ears, as for their companions, "rebuke them before all," showing at the same time, that you have no wish to retaliate, or simply to put them

to shame; but to expose the exceeding guilt and madness of such unprovoked rebellion against God.

If you can make a sailor feel that his usual wickedness and indifference to duty can proceed from nothing but ignorance, as wilful as it is profound, and that you have no secular object in view in exhorting or instructing him, you have obtained a claim upon his ear, and a passport to his heart. When these first difficulties, which are the most appalling to those unaccustomed to exertion among seamen, are mastered, the peculiarities of cases, must, as on shore, indicate their own treatment.

Probably no unvarying plan of systematic effort on ship-board can be adopted. This must depend upon the dispositions of the officers, the regulations of the vessel, and, in a measure, the inclinations of the men. Opportunities for private conversation may always be found, or created, and tracts and small practical works may be distributed, under almost all circumstances. *Every chaplain to seamen—every missionary to the heathen—every traveling Christian—should carry a lending library with them.*

For the greatest benefit of this class of men, we must look to those who labor among them in harbor. As a sailor has no circumspection, no forecast, others should exercise these principles for him. The crimps have long availed themselves of these characteristic defects, and the consequences are too well known to be detailed. The boarding systems at home should be broken up—of course through the effect of counteraction. There must be such a desperate invasion upon the usurped province of every crimp, as to leave him

no means of subsistence, unless he abandons his inhuman traffic in the souls and bodies of his victims.

The immense good which may and *must* result from the conversion of this class of men, is best appreciated by those who have resided in foreign lands. Sailors generally prove a most serious detriment to all missionary efforts, and should they become subjects of religion themselves, instead of "scattering firebrands, arrows and death," upon every heathen shore where they touch, they would help to sow "the seed of eternal life," even where missionaries have never traveled.

Among the crew, was a young man from New York, whom the captain pointed out as quite superior in intellect to his shipmates, but who, on account of the most glaring misconduct, had been publicly flogged. I had frequent opportunities of conversing with him, and found him in a frame of mind, which appeared favorable to religious impressions. He desired to accompany me in any capacity, but I did not feel myself at liberty to take him, neither should I have deemed the step prudent under any circumstances, with the uncertain prospect before me. The custom of sending boys of respectability to sea, or of allowing them to follow their own roving dispositions, and make a trial of this mode of life, is common, both in parts America and Great Britain.

Having heard the opinion of many of different nations, and in all the capacities of the merchant service, the writer feels the more anxious to echo to the young and uninitiated, the voice of experience on this subject. Though the topic has been one of frequent

conversation, he has met with none accustomed to good society, who, if they were compelled to continue this life, did not deplore the necessity which bound them to it, and dissuade their childen and others from entering upon it as a matter of choice.

If the acquisition of wealth, or a simple livelihood be the object, probably none of the ordinary pursuits of life could prove less advantageous. The wages, if not inadequate to current expenses, are most scantily proportioned to them, and even with the prospect of a speedy advancement, which few enjoy, and still fewer realize, the result is the same. The highest station, to a man of family, affords a bare subsistence, and the liberty of a limited trade, generally adds but very little to the income. This, too, must be connected with the necessity of being absent from his family more than three fourths of his time, deprived of the comforts and privileges of shore, and exposed to daily trials, of which landsmen have no conception.

The fact that so few captains of ships amass fortunes, and the still more embarrassing truth to which allusion has been made, that scarcely any continue this line of life from choice, are sufficient to control the judgments of all who are selecting their worldly occupations, and have the advantages of the wide continent of America before them.

Sometimes a seaman's birth has been selected for a voyage or two, to improve the morals of the dissipated. Those who are lawless on land, are sent to sea for salutary discipline; but here again, no plan could be more subversive of its end. The mixed society, composed generally of the lowest class of men, gathered

from different nations, and trained to different habits—the want of religion so prevalent among seamen—the unrestrained licentiousness of the mass—the triumphant detail of disgraceful conduct on shore, embellished by their own wit, and set off by the most pithy vulgarisms and blasphemies they have ever heard—usually prove as fatal to every correct moral sentiment, as do the tar and grease, and dirt, the element of the forecastle, to all ideas of refinement and delicacy.

To these general facts, it is pleasing to know there are exceptions. Wealth and piety have been acquired at sea, and the latter is occasionally found among sailors; but alas! the want of each is too common to encourage the hazardous experiment.

A few days after leaving China, we made the coast of Cochin-China, and saw as its most prominent object, something in appearance like a pagoda, towering on the summit of a high hill. The distance was too great to define the object, but we have since learned that it is a rock of this curious formation.

Cochin-China is a kingdom of considerable importance. Including Tonquin, and a part of Cambojia, which are now annexed to it, it covers a large extent of country, and contains a hardy, energetic, and intelligent population. The Chinese language is well understood by the inhabitants of *Annam*—the native appellation of their own country—although they employ another character, in common intercourse, which bears affinity to the ancient Chinese, or seal character. The Roman Catholics have long had a footing in this kingdom. They reckon about three hundred thou-

sand converts, the great majority being in Tonquin. Formerly they were high in favor at the court, but upon the death of the king, whom bishop Adran brought over to France for education, their influence diminished, and recently they have suffered severe persecution. Those who have visited Cochin-China for trade, give no favorable account of the honesty or liberality of the natives. They are represented as rather cruel and intolerant, disposed to take advantage of strangers, and unfriendly to the admittance and residence of foreigners among them. How far the latter may be the policy of government, as in China, we can only conjecture—but that many of those traits of character, which render them peculiarly offensive to Protestant strangers, are produced, at least strengthened, by the intolerant spirit of Catholicism, there is strong reason to believe. The nation may be influenced and approached through Siam or Cambojia; or it might be benefited by more direct means. The possibility of the latter can be ascertained only through the visit of a trading ship.

We spent two days in procuring water and fuel, on the coast of Sumatra. During this time the passengers and officers amused themselves on shore, in walking, shooting, picking shells, &c. With the exception of a few temporary huts, without inhabitant, there was not a human vestige to be seen. Traces of elephants and deer, with an abundance of snipe and quails, proclaimed the wildness of the region; while swarms of most voracious and adhesive insects furnished a sufficient reason for the absence of man. It was remarkable that though nothing which indicated the presence of human beings could be discovered, yet

the last boat had scarcely put off from the shore, before smoke began to ascend, and fires to glow, in the very place we had left. Near this very spot, a young midshipman, belonging to the Company's service, was murdered a few years ago. He had wandered a short distance from his party, and in a moment was attacked by a number of natives, and transfixed with a volley of arrows. The next morning we were visited by two or three small canoes, manned by half-naked, puny natives, bringing a few fowls to sell or barter.

A few hours after leaving Sumatra, the ship was again riding at anchor abreast of Angier. As soon as she was descried, boats were sent from the neighboring islands, with poultry, yams, fruit, birds, monkeys, &c., all in great abundance, and at the most reduced prices.

The most striking peculiarity of the natives, is the artificial shape and color of their teeth. They conceive it a mark of beauty, some say of distinction from the brute creation, to pass a file horizontally over the center of the front teeth, giving to them the form of a crescent, and then to stain them with a vegetable preparation, which often renders them as black as jet. The appearance is rather disgusting to a stranger, and the disagreeable effect is not diminished by the general custom among both sexes, of crammig their mouths with betel, cere, and tobacco—the latter of which is left to protrude beyond the lips. This mixture, as might be supposed, produces an action of the salivary glands, and the vicinity of their persons shows that they are regardless of the delicacy of any who may be near them.

CHAPTER VIII.

JAVA.

ANGIER is the point of Java where ships in the favorable monsoons pass, and generally call for supplies of water and provisions. It is situated on a large plain, adorned with extensive groves of cocoanut trees, and flanked by an amphitheater of the most diversified and picturesque hills. The luxuriance of the verdure mantling every part of the plain, and decking the sloping sides and the summits of the highlands—with a charming variety of lofty forests, and spreading fields, produced the most favorable impression of the fertility and beauty, for which the island is famed.* A small fort, a *Bungalo* or two, and a native village stand in close vicinity, near the shore. As there is no hotel in the place, I went immediately to the residence of one of the Dutch gentlemen, to whom I had letters, and who received me with much kindness.

Supposing that I was anxious to proceed to Batavia without delay, and being unable to provide a carriage immediately, arrangements were made to have

* I saw it twice, once during the rainy season, afterwards in fine weather, and it scarcely appeared like the same place.

me transported on the shoulders of the natives, for the first twenty miles. The idea of being carried such a distance, in a confined chair, over bad roads, and through almost incessant showers, would not have been agreeable, even had I known the native language, been familiar with the way, and acquainted with the persons on whose hospitality I was obliged to trespass, for the night. As my kind host had made every preparation, under the evident impression that I could not delay, and there appeared to be no alternative to a speedy departure, at least without violating all the rules of politeness. I was on the point of taking my position in the vehicle—which, from its structure must have been recumbent, when the crack of a whip and the rattling of wheels, announced the approach of a more comfortable conveyance. It proved to be a government coach, which was hired to travelers, and which would be ready the next day to convey me to Batavia.

I was struck with the timely interposition of Providence, and the more so, as I had scarcely dismissed from my mind the recollection of similar circumstances, when the most seasonable and unexpected relief was experienced, and when comfort rather than necessity, appeared to be consulted. It is but one favorable incident of a series, which connect the hours of earliest remembrance with the present moment, many of which have been too special ever to be forgotten.

January 20, Batavia.—As the arrangements were not made as early as was first expected, I remained at Angier until yesterday morning. About seven, A. M. we started with the expectation of proceeding forty

miles, being half the distance, and leaving the rest of the journey for the light of the following day. We started, as is customary in Java, at full gallop, changed horses every six miles, and notwithstanding such a state of roads as fixed us in the mud two or three times, accomplished the day's journey by about two, P. M.

The face of the country was considerably varied with hill and dale, wildness and cultivation. All the low and level tracts of land were devoted to the culture of rice, and some of these fields extended as far as the eye could reach. In almost every part of the way, the natives of both sexes were laboriously engaged, tilling the land with buffaloes, and transplanting the young grain from its original bed. Such had been the abundance of rain since the wet season commenced, that all the low grounds were submerged, and the laborer was obliged to wade, often to an inconvenient depth, in fulfilling his task.

We passed a number of villages, situated on the elevated ridges of land, as far as could be discovered, (for they are generally concealed in clusters of trees,) presenting a group of miserable huts, scarcely sufficient to shelter their occupants from the rain, protect them from beasts of prey, and contain their necessary supply of provisions. At intervals along the road, sheds were erected for market-places, where the natives assemble for traffic. In one of them, probably two or three thousand were collected. What a congregation for a Christian teacher! Indeed, every thing indicated a dense population, and seemed to invite the missionary to come and be the instrument of

raising them from their mental and spiritual degradation.

The house at which I stopped stands some distance from the main road, on an estate of more than sixty square miles, and in the vicinity of furious beasts and elegant birds. Tigers of the most dangerous description infest the country, and even carry away the natives, while the woods are enlivened by flocks of the majestic and beautiful peacock. The manager of the estate received and entertained me with much hospitality. The principal object of curiosity which I saw in accompanying him over part of the estate, was a large petrified tree, imbedded in a few feet of soil.

About seven this morning, we left the estate, and continued our journey with a dispatch proportioned to the speed and manageableness of the ponies. From this place, the country began to assume an aspect of less wildness, which increased as we approached Batavia, and except the deficiency of comfortable dwellings, reminded me forcibly of familiar objects at home.

The first appearance of Batavia was a group of houses, extending some distance along the road, and occupied by Chinamen. They were all surrounded with water, many of them flooded so as to be uninhabitable, while the people were obliged to move about in boats, or splash along at a depth which admitted of but a slow progress. This spot proved to be below the general level of the country, and we were happy, after riding some distance at a most tardy pace, to emerge from the flood, and pursue our way on dry land. The horses were urged forward at their usual speed, through streets consisting of Chinese houses,

with a canal of running water on one side, until we left the precincts of the old town—where death formerly reigned with such awful sway, and entered the vicinity of European dwellings. The canal still bordered the way, while handsome residences, with courts in front, lined the opposite side. One of these proved to be the hotel, at which the carriage stopped about three, P. M.

After taking some refreshment, I procured a conveyance, and called on Mr. Medhurst, the English missionary, by whom I was received with the cordiality and kindness of a brother in Christ. To avoid the malaria and heat of the town, the residents have built their dwellings over a large plain, which extends several miles in the interior, and is intersected by the finest roads.

January 24.—Yesterday, (Sabbath,) attended three services in the mission chapel—two in English and one in Malay. Mr. M. is in the habit of having another service for those who speak the native language in town, and frequently in one of the prisons, so that the day is filled up with active exertions. He is assisted by Mr. William Young, a young man who is capable of holding service in Malay, understands much of Chinese, and whose ability and zeal in his Master's service, render him a valuable acquisition to the mission. There is another young person connected with the mission, a native Amboynese, who appears to have been truly converted to God within the last year.

Java is well known as one of the most important colonial possessions attached to any European

crown. More than two centuries have passed away since the Dutch became masters of some of its best districts, and during all this time it has been in the hands of nations professing Protestantism. Like the other possessions of the Dutch, it has received its share of chaplains ; but compared with the active zeal displayed in enlightening the natives of some of the other islands, scarcely any attempts appear to have been made for the conversion of Java.

"The island," writes one who resides there, and has long had the best opportunities of obtaining the most correct information, "contains a population of six millions—four of whom speak the Javanese language, one and a half the Sunda, and half a million the Malayan. Its three principal towns are Batavia, Samarang, and Soerabaya. Batavia contains, within a circuit of twenty miles, three hundred thousand souls, of whom thirty thousand are Chinese. Samarang has about two hundred thousand natives and ten thousand Chinese, and Soerabaya about three hundred thousand natives and five thousand Chinese. There are besides, about ten thousand Chinese scattered about in various parts of the island. These three principal towns are frequently visited by strangers, and no foreigners, who have not excited the displeasure of government, have been refused permission to reside in them.

"The Dutch systematically avoid establishing missions among Mahommetans, and endeavor to thrust their missionaries away into bye places as much as possible. Hence on the whole island of Java, entirely under their own dominion, they have not a single

missionary. Formerly, two missionaries were stationed at Christian villages, but with the exclusive object of ministering to those who already professed Christianity. These are both dead.*

"The two missionaries on the island are stationed at Batavia and Soerabaya. The first has been allowed to become a burgher, which entitles him to the right of residence, the permanent tenure of property, and the liberty of traveling through any part of the colony. He has never experienced the least hindrance from government in the prosecution of his work. The other missionary has not been so much favored. The authorities interfered in the midst of a most interesting work, and his testaments and tracts, which the eager natives flocked in thousands to receive, were all seized. At Soerabaya, some good people have formed themselves into an auxiliary missionary society, established a school for heathen children, and exerted themselves in preparing and distributing tracts among the natives. They have done much, and would effect more if a missionary resided among them.

"There is an opening for missionaries at Batavia, Samarang, and Soerabaya: every facility would be afforded by their brethren, in two of these settlements. Assistance in the native languages, books, residence, and advice, would be most freely given." The New

* "It may here be observed, that the missionaries formerly sent out by the Dutch Society were illiterate men, which added to the general prejudice against missionary efforts, tended to bring their office into contempt. Since then, the character and qualifications of their missionaries have greatly improved, but the prejudice still continues strong against them, and it seems indigenous to a Dutchman's mind to consider a missionary as vastly inferior to a settled minister."

Testament and other books have been translated into the Javanese, which, with the numerous Christian works printed in the Malay and Chinese languages, afford the greatest advantages for effecting immediate good.

The writer having accepted the kind invitation of Mr. and Mrs. Medhurst, to take up his residence with them, devoted his time principally in accompanying the missionary in his daily labors among the heathen, and in studying that dialect of the Chinese language which is the most current in their foreign settlements. A journal of events, kept at the time, has already been published. A few extracts will give the reader an idea of the nature of the field, and the necessity of aid in its cultivation.

January 26th.—Spent part of this morning among the Chinese residents in town. Mr. M. generally devotes a portion of every day to visiting the natives and Chinese, for the purpose of conversing and distributing tracts. In every house where there appears to be a probability of engaging the occupants in conversation, he enters—sometimes by invitation—generally "sans ceremonie."

The Chinese sense of politeness is such, as always to secure him a reception sufficient for his purpose. If not too much occupied, they listen with apparent attention, and receive the tracts readily. To the dwellings of the Malay there is not the same liberty of access.

February 4th.—In our usual round, we visited a hospital to-day, where the leprous, blind, and deranged are kept. Of the former class, were some of the most

miserable objects I ever beheld. Unable to leave their couch, with limbs partially consumed, withered, and covered with a loathsome ulceration, they were peculiarly calculated to impress the mind with a sense of the more deplorable, and, by human means, equally incurable malady of the heart, of which this dreadful infliction is an emblem, and was a punishment. "Who maketh thee to differ from another?"

One of them mentioned to Mr. Medhurst that he believed his disease was the punishment of sin, in a former life, according to their notion of the metemphsychosis; and when referred to the demerit of guilt in the present existence, as a more plausible, and an adequate reason, pointed most significantly in reply, to a youth of but twelve years of age, who was a much greater sufferer, and on M.'s presumption, a less guilty sinner than himself. Among the blind, was quite a youth, who could not imagine why he should be thus severely visited, since he once saved the life of a fellow being, at the hazard of his own. Self-righteousness with its consequence—a disposition to murmur against the afflictive dispensations of Providence, alas, how prevalent in every country!

Mr. Medhurst frequently avails himself of the moral precepts of their sages, as an admitted rule of conduct, and then, upon their confession of guilt, declares the only way in which God can be just, and the sinner justified.

February 5th.—Have just returned from an interesting visit to one of the bazaars; about two or three thousand natives and Chinese were collected. The latter compose the great majority of tradesmen in Ba-

tavia, being more ingenious, active, shrewd, and gain-seeking than the natives. Wherever money is to be made by dint of traffic, manufacture, gambling or gulling, Chinamen are sure to be found. Acquainted from long experience with the best mode of gaining his object, M. went directly into a part of the market, where the men generally resort after their most important business is finished, to purchase as much tobacco as they require before the next market day. The anxieties of trade have so far subsided before they reach this place, as to render it much less difficult to secure their attention to an object, which yields no immediate palpable advantage. His success in gaining their audience, and in awakening a desire to obtain books, was truly animating. In a very short time his budget of tracts—many of them of a large size, as the Gospel of Matthew, had entirely disappeared.

What is remarkable and very encouraging, is the surprising change evinced in the disposition of the natives within the last year. Until this recent date, he was obliged to return with the number of his books undiminished. He scarcely succeeded in distributing a dozen copies in as many months, on account of the influence and dread of their Mahommetan priests and rulers. Since the commencement of this happy, and as far as visible means are concerned, unaccountable change in the minds of the people, hundreds have been distributed without the least difficulty.

Another fact, full of promise, connected with the reception of these books, is the eagerness of the natives

to understand their contents, and the means they often employ to obtain this knowledge. It is said, that those unacquainted with letters will go through their villages to have the books read, and that rather than remain ignorant of their truths, they will carry them to the chief men, and even the priests themselves. M. says that these very rulers and priests, who were formerly so distant and ill-disposed toward him and his *poison*, have condescended to come and solicit Christian books for their own perusal. Yet nothing beyond the simple disposition to receive and read these books, has thus far appeared. The valley remains in deathful silence, and the bones are very dry; but the prophet has entered; "thus saith the Lord God," begins to be heard, and we look and pray for the breath of Jehovah to come and breathe upon the slain.

14th.—Yesterday, (Sabbath,) besides the ordinary English and Malay services in the mission chapel, we visited a large prison containing about three hundred native convicts. The missionary, or one of the young men who assist him, holds service here every Sabbath. It was a subject of considerable anxiety to the prisoners, chiefly Mahommetans, at the commencement of these religious exercises, to ascertain the precise objects of the preacher. Some imagined that the redemption to which he referred, was deliverance from chains and imprisonment. Others were filled with apprehension, and fancied from his statements of the evil and demerit of sin, that they were forthwith to be sold as slaves, and transported to some distant country.

With a few exceptions, they all assembled beneath

a cluster of large shady trees, and remained in a sitting posture, until the services were closed. The countenances of many of them disclosed an interest in the subject, which could not fail to animate the speaker. One of the prisoners who died a short time since, gave pleasing evidence of the benefit of these instructions, and confided his departing spirit into the hands of the Savior, of whom he had heard in this place of confinement. Thus the very prison may become the gate of heaven, and the fetters of the guilty, the appointed instrument to keep them back from destruction, and "compel them to come in."

17th.—For nearly a week, the Chinese have been enjoying their greatest holyday. It is with them, the season of new year; work is generally suspended—their best robes are displayed—children are loaded with costly ornaments, and carried in complimentary form from house to house, while the best wishes for temporal prosperity, a long purse and life, are interchanged. The tables groan beneath their luxurious burdens—the gods are supplied with every variety of eatables, and their faces are tinged with the smoke of tapers and incense. Every one yields himself up to pleasure; and gambling, the delight of the nation, groups its votaries "in the house and by the wayside."

When we enter their dwellings, tea is generally handed round in small cups, and the pipe is seldom used before they offer it to the visitor.

Here, as at Canton, the most common figure, before which they offer their sacrifices, is the representative of an ancient deified hero, called in the Mandarin dia-

lect. Kwanfootze. He has been adopted by the reigning Tartar family as their patron deity. An imperial proclamation was issued, commanding the homage of the whole empire to this pretended god of war. In every painting he appears as an exceeding gross, ill-favored being, with an idiotical formation of head, small lengthened eyes, running up the forehead, brows extending to an elevation of nearly forty-five degrees; ears reaching almost in a line with the top of the head, with a forehead not unlike the upper part of a cone, and cheeks and chin resembling its extended base. To this is added a long spare beard, which he is stroking in calm reflection with his right hand.

Behind his chair stands a black figure, said to represent an adjutant—holding a huge weapon in his hand, with a countenance of deadly rage, his eyes bursting from their swollen sockets—and in a stooping posture, as if communicating the most exasperating intelligence to the unruffled warrior.

The former, though the most common, is by no means the only image employed for religious purposes. A celebrated Esculapius, of whose surgical and magical powers the most fabulous legends are preserved and credited, often occupies the place appointed for the deity, on the wall opposite the door of entrance, and receives the adoration of the household. He is painted in the act of conjuring an invisible being, with his face toward the heavens, and a small wand in his outstretched hand, while a hideous figure answering to their idea of a dragon—which they imagine to be the chief agent in the kingdom of Providence—answers the summons, and appears in the

clouds. Other representations are often preferred, not unfrequently the form of a female, and by some, merely the Chinese character for spirit, happiness, long life, wealth, &c. Small images placed before these paintings are also common.

21st.—In our rounds to-day, we met a Chinaman from the province of Teo-chew, or Tay-chew, who related some of the horrid cruelties practiced upon the female infants of the common people. He says the custom of infanticide is almost universal among this class of the community. If the parent supposes that the marriage portion received for the bride, will be greater than the expense of bringing her up, she is allowed to live; but if he apprehends straightened circumstances before, or a failure at the time, she is always dispatched. The disproportion of sexes is so great, that in a village of three thousand men, not more than three or four hundred can procure wives. If you expostulate with them on their worse than brutal cruelty, they reply with the most unnatural apathy, "rice is dear, and no benefit will accrue to us from raising these children. As soon as they are married, they become the property of another, and as they are not allowed to marry relations, or even those of the same family name, they join another clan, and only support them in their rivalry."

March 22d.—Arose early, and rode about eighteen or twenty miles in the country, to a village inhabited by natives and Chinese, and containing a few European dwellings. We selected Tuesday, because it is the principal market day in the week. The Amboynese convert, to whom reference has been made, start-

ed yesterday afternoon, with about two hundred Malay tracts, and as many Chinese. On our arrival we found him surrounded by the natives, and actively engaged in his interesting work.

The scene was one of lively interest. Wherever the teacher took his station, a crowd resorted, and listened attentively to the doctrines of the gospel. That the truth might be the more widely proclaimed, every part of the bazaar was visited, and in the course of two hours, not a tract remained in our possession.

There was much of that melancholy interest on the road, which is felt in passing through the deserted ruins of a once populous city. Extensive avenues of trees, courts overgrown with shrubbery, and gate-posts still standing, mark the situations, where, in days of eastern prosperity, large mansions appeared. Batavia presents many such relics of the past age, impressing upon the mind the moral of those changes, which a thoughtless world dreading, hasten upon themselves. To many of the living it requires no stretch of memory, and to the young, no strength of fancy, to conjure up the scenes of life and gaiety in which the past generation figured. Stately buildings adorn the face of the country--the festive halls are lighted—the giddy throng assemble--peals of exhilarating music swell upon the ear, and for a moment entrance the soul; successive nights are spent in feasting, and every species of amusement; and the assembly breaks up, only to restore their flagging powers for another encounter.

A living witness informed me, that he had been present when two hundred were invited, and where

the revel continued for as much of three successive days and nights, as the powers of nature would admit. He has known balls with their luxurious accompaniments to be kept up, at one house, for three consecutive nights.

But there are other visions of an opposite character, associated in fancy with the history of Batavia, and called up by these desolations. The place is one aceldema, where residents and visitors, natives and strangers, men of every country, class, and clime, have found a common grave.

It must have required more than an ordinary struggle to debar from the minds of the gradually thinning, and still assembling votaries of pleasure, the intruding question, "Who of us shall meet again?" What a strange, unnatural connection, between the powerful ravages of death, and the thoughtless revels of the dying! It is like decking the victims of the monster with the votive wreath, and leading them gaily forth to the dreaded altar.*

March 25th.—An hour was spent this morning in conversation with a number of Cochin-Chinese. It was conducted partly in French, a limited knowledge of which they had acquired from the Roman Catholic priests in their country, partly in Malay, picked up in trading, and partly by means of the Chinese written character. They professed the Catholic religion, and evinced a degree of caution and bigotry, which had

* If from what has been ascribed to an exhausting sun and pestilential malaria, were deducted the effects of the excitable and irregular living of the East, Batavia, and other tropical regions, would be stripped of many of those sepulchral associations with which they are now shrouded.

no doubt been inspired by their caculating leaders. To employ their own expression, there were *thousands upon thousands* of Catholics in the country, and priests from France, Portugal, Bengal and America. They spoke of convents belonging to different orders of monks. It was quite evident from their questions and remarks that they had been apprised of the exertions of Protestants, and prepared for a probable encounter.

A tract was presented, containing nothing obnoxious to Catholicism, but their imagination soon furnished it with the most pernicious doctrines, and though they did not read a single page, they were perfectly aware of its soul destroying contents. Their principal objections to the religion of the Dutch and English were, the want of celibacy among the priests, and of auricular confession among the people. They spoke of the instruction they had derived from catechisms—such as the frequent worship of "la tres sainte rierge," but upon being asked if they had read the Bible, replied in Chinese, it was forbidden, disapproved, adding in French, "It is contraband." One of them inquired of M. how many disciples he had. The indirect reply was, that he deemed something beyond the mere profession indispensable to true religion, and consequently never included in such an estimate, those who were not sincere. "Ah," said the shrewd inquirer, "the fault is in your doctrines; if they were true, there would be no lack of genuine disciples." He was asked what he considered true doctrine. "Oh," said he ironically, "your books are full of it." But you know nothing of the contents of

our books, and how are you qualified to condemn them. "I have no time," said he, "to *prattle* any longer with you," and waited only long enough to hear that the truth was of sufficient importance to demand his time, and that a good man ought to make it a matter of most diligent inquiry.*

This then is the effect of Romanism, falsely termed Christianity, and this the barrier it erects against the pure doctrines of the cross. If the word of these men can be relied on, how widely prevalent must be its errors, and anti-christian its influence in Cochin-China.

March 29th.—Having made arrangements to make a tour of about sixteen or eighteen miles in the country, we arose this morning and pursued our journey some distance by the light of the moon. The undisturbed serenity of the hour—the somber shade of the forest, and the pale beauties of the open landscape—the freshness of the dewy morning, and above all, the tranquilizing influence of the moon with its thousand associations, combined to produce the most delightful effect upon the mind sobered by a temporary suspension of thought, and still unruffled by the cares of the day.

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* Since writing the above, ten Roman Catholic Missionaries, including four natives and six Europeans, have arrived at Batavia, on their way to Cochin-China. According to their statement, there are three hundred thousand Roman Catholics in Cochin-China and Tonquin. According to the authority upon which the number of Catholics is given in China, there are in Tonquin and Cochin-China, four Bishops, fifteen European missionaries, upwards of one hundred native missionaries, and more than four hundred thousand converts. More than three fourths of this number are in Tonquin, now subject to Cochin-China.

On account of the frequent rains, and the bad state of those roads which are not kept at the expense of government, we were obliged to exchange our mode of conveyance after the first four miles, and make the whole of the remaining journey on horseback. Such was the depth and tenacity of the mud in some spots, that the horses could scarcely proceed, and the bridges which were covered with a wicker work of bamboo, were so wet and smooth before the sun appeared, that once my horse slipt and fell in an instant, and had it not been for a sudden and successful feat of agility, by which I found myself standing at his side, my limbs would probably have been crushed.

There was nothing remarkable in the face of the country. The land was generally level, the smaller elevations being selected for the site of native villages, and the low grounds covered with rice. We passed near the establishment of the former Rajah of the island. The only insignia of royalty remaining, are three or four beautiful *waringin* trees, always planted in Java before the houses of native princes.

One of the descendants of the royal family joined us on horseback, and continued some distance in the way we were traveling. He conversed sensibly on the subject of religion, and although professedly Mahomedan, did not pretend to palliate the evil consequences of some of the prophet's doctrines, nor refuse to receive a Christian book.

About nine o'clock we reached a small settlement of Portuguese, whose ancestors, by the *might and power* of the sword, were obliged to renounce Catholicism and embrace the Protestant faith. Having left

word that we would return in time to preach, we continued our journey about three miles farther, to the market place.

In this part of our way the country was adorned with the most extensive groves of cocoa-nuts I ever beheld. The oil of this nut is much employed by the natives, both in their cooking and in anointing their bodies. By the time we reached our destination, the rays of the sun were very oppressive; but the sheds under which the natives assembled afforded some relief, and enabled us to prosecute our labors. Mr. M. and the Amboynese convert who accompanied us, spent two or three hours in preaching to the natives and distributing books. The crowd was not as great as at other places we had visited, although the tracts were disposed of with little difficulty.

We noticed two or three young men, better habited and in appearance more intelligent than the common class, whose conduct betrayed their opposition to our object. Having watched their suspicious movement, and found that they were not satisfied with what tracts they had procured, but were impudently helping themselves to others, M. took from them what they had received, and refused to give them a single one. This determined measure had the desired effect; they soon disappeared.

We returned to the Portuguese settlement about mid-day, and after resting an hour, and taking some refreshment, were invited to the house of God, by the familiar tones of the church-going bell. About thirty convened in an old building erected in 1674, after the ancient style of Dutch architecture. Mr. Medhurst

addressed the assembly, endeavoring to impress some of the lessons of Christianity, which it is very evident they knew merely in theory. They had been favored with the labors of a missionary, whose bones now repose before the door of the church. To me, the occasion was unusually impressive, and though I understood but little of the language, my reflections were I hope not without profit. It was strange to find a house dedicated to God amid these wilds of heathenism—strange that it should have stood a century and a half in such a place, and still more deplorable than strange that its light should have been so completely lost during all this time, in the darkness that surrounds it.

I was surprised and grieved to find that the missionary conceived himself under no obligations to preach to the unchristianized natives, and that their unhallowed feet were not allowed to tread the threshhold of this sacred place. No wonder its own children have dwindled to a handful, and its light become well nigh extinct.

March 31st.—This evening, attended service in the Dutch church, preparatory to the sacrament. This ordinance is administered twice a year in Batavia, one of these occasions being on good Friday, which occurs to-morrow. When we entered, the clerk was reading the Bible, and continued until the dominie commenced. Singing and reading the Scriptures are always continued half an hour before the service, during which time it is expected that the congregation will assemble.

The order of service was very different from that

observed in the Dutch churches in America. The minister commenced by pronouncing a blessing upon the congregation, which was received standing, after which a hymn was sung, the *exordium remotum* delivered, and prayer offered. Then the text was announced, and the first division of the subject exhausted, which was followed by singing, a long exhortation to alms-giving, and two collections for the church and the poor. These were received in the *black bag*, with a small bell at the bottom. When the exhortation to charity was concluded, the deacons left their places, and the second division of the subject was resumed, and continued amid the noise and confusion of their employment, and probably half an hour after they had finished. Another hymn was then sung, after which all who expected to commune on the approaching day, were requested to arise and answer a number of questions in regard to their faith. With a very few exceptions, the whole congregation arose. This was succeeded by a prayer, the publication of new members, a hymn, and the blessing. My companion, who understood the sermon, repeated its substance on our return home. The subject was the burial of the Savior by Joseph of Arimathea, and Nicodemus. The speaker was animated and eloquent, but his exhibition of doctrine and character was lamentably defective.

The Dutch church in these islands was planted nearly the time, when our fathers colonized New Amsterdam. That zeal for the Savior's glory, and attachment to the doctrines of her standards, characterized the eastern branch of the mother church equally

with the western, is proved by historic testimony. We have one of the least ambiguous evidences of this fact in the ardor and enterprise with which her ministers engaged in the duty of evangelizing the heathen around them. The Bible was translated—works of much utility and merit were written—preaching was commenced—schools opened—in fact, every thing which could be attempted for the heathen, was done by these men; missionary societies were then unknown.

How long the church continued unimpeachable in doctrines and morals, we have no data to determine. The history as far as it goes, and tradition subsequently, depend for their faithfulness so much upon the sentiments of those by whom they were written or preserved, that unless we can determine the character of the recorder or narrator, we cannot decide upon the right interpretation of his facts.

The deterioration of the churches at home; the neglecting to appoint chaplains, when the company was disorganized; the subordination of the ministry to the secular power;* the dissipated habits of Eastern society, added to the worldly spirit and unsound faith of many of the chaplains, are quite sufficient to account for the sad change which came over this once flourishing part of the Savior's vineyard.

April 5th.—To day is the commencement of the *cheng beng* in the Mandarin dialect, *tsing ming* season, when the Chinese repair to the graves of the de-

* This may result as much from the management of the local officers as from the disposition of the general government.

ceased and sacrifice to their manes. Desirous of improving the opportunity of usefulness, we visited the largest cemetery in the vicinity of Batavia, and spent part of the morning in conversation and distributing tracts. Many thousands were present, though in none could we discover that solemnity, or sadness of association, which we generally connect with the place of the dead, and which might be thought to result from communion with invisible spirits.

The graves, with a few exceptions, were adorned with colored paper; one of the sepulchers of the great was covered with mats, and converted into a scene of pompous ceremony and shameful carousal. This tomb was more magnificent than any thing of the kind I had seen in China. It occupied enough ground to bury one hundred men in ordinary graves, was composed of a high and spacious mound, with a platform of cement in front, surrounded with a wall, and decorated with pilasters of the same material. Two hideous stone figures, more like lions than any other creatures of earthly shape, were seated on pedestals to guard the entrance. On the platform, covering an area of about fifty feet by twenty, was spread a table, with a great variety of viands, fruits, preserves, &c., denominated a sacrifice to the dead, but designed to gorge the living. Before the table two men were kneeling, one with his head to the ground, the other holding a small tablet in his hand, from which he read for the information of the departed spirit, an address concerning the devotion of the relatives, and their desire to be reciprocally honored. The tablet was pronounced in a corruption of the Mandarin dia-

lect, which is generally considered the most dignified expression of the Chinese character. This being performed, the men arose, the assembly began to talk and laugh, the music struck up, and the dead were soon forgotten. We did not remain to witness the revel which ensues.*

Stages were erected before the temple, upon which children were acting for the amusement of the populace. Mr. Medhurst was interrupted in publishing the Gospel to this multitude, by a deranged Chinaman, who has either conceived a strange disposition to ridicule the missionary, or been incited by others to oppose him. He appeared with a book in his hand, and after the manner of M. pretended to quote a passage and explain it to the people. His conversation to-day was very obscene; generally he conceives a most absurd sentiment, which he gravely repeats in the reading dialect, as though borrowed from some sacred book, and then descants on its meaning in the colloquial, to the great amusement of his auditory. Many tracts were distributed, and instructive sentiments expressed before we returned.

7th.—This morning visited a temple dedicated to Twa-Sai-Yah, the son of a mandarin, who presided

* The tombs of the wealthy generally face a pond of water, and extend to its edge. The Chinese have a strange superstition connected with what they term "fung shuy," which expression means, wind and water, and appears to be applied to the science of determining the sites of buildings and graves. When the dead are displeased with the situation of their sepulchers, some temporal calamity—generally a want of success in making money, is thought to be a certain evidence and infliction. A small temple is erected on the ground, most frequently dedicated to the *god of happiness*, and believed to conciliate the spirit of the place.

over the district of *Teo. Twa, Fokien* province. The image is represented with an extended sword in the right hand. The father was appointed to office during the present dynasty, and it is remarkable that the alledged circumstance for which the son was deified, so incredible in its nature, and yet so widely credited, should be of such a recent date. On the arrival of the mandarin to the place of his appointment, he was informed that a gigantic snail, or rather an incarnate elf under that form, held its abode in a lake or pond of the district, and annually devoured hundreds of men.

The same fact was stated to the son of the officer, a heroic youth, who seized a sword, plunged in the pond, and appeared no more. The water was drained, and the young man was found standing upon the monster, having transfixed his body, and rather than lose his prey, held him in that position, until they both had perished.

The men who have erected the temple we visited, and who came from that district of China, say that the shell of this huge creature has been employed for an incense vase, in a temple erected to the honor of the hero, ever since the event; and that it measures one yard in diameter. It is from a strange idea that distinguished men on earth are equally distinguished in heaven, and capable of affording assistance to mortals, that they are induced to multiply their temples, upon the demise of every extraordinary character.

Mr. M. has witnessed some of the incantations which they practice, to obtain the inspiration of such deified men. Upon the performance of some ridicu-

lous ceremony, the subject becomes convulsed, exerts himself with violence, frequently cuts his body with a sword, and when necessarily composed from the exhaustion of effort and pain, is thought to be tranquilized by the influence of the deity, and prepared to answer such questions as are proposed. As the inquiries are generally about matters of deep interest, his replies are noted down with all possible dispatch, and his advice carefully and confidently followed. The evidence of true inspiration, is the rapidity with which his wounds heal, and the success which attends his prescriptions.

How far Satan may be allowed to assist in these delusions, none can determine; but that there is something like infernal intervention, or most stupid credulity, perhaps both, is very probable to those who have any tolerable acquaintance with heathen lands.

April 14.—This afternoon, we rode about six miles in the country, and attended a Chinese ceremony, which reminded us of the "bloody rites of Moloch." It occurs on the birth-day of one of the Taou gods, and is performed by running barefoot through a large heap of ignited charcoal. The pile was about ten or twelve feet square, and nearly two feet in hight. It threw out an intense heat. The crowd was large, and the crash of gongs almost deafening. On our arrival we found two priests standing near the fire, earnestly reading a book, though the noise drowned their voices, and performing a variety of strange acts, which they appeared to derive from its pages. One of them held a cow's horn in his hand, with which he occasionally assisted the noise, while the other, after burn-

ing paper, and making his obeisance, advanced to the fire, sprinkled water upon the heap, struck it violently with a sword, threw in more of the paper, bowed his head, and frequently gazed upwards with an expression of most intense earnestness, his body being, as might be supposed, bathed in perspiration. After this, they both approached the fire, went through a number of antics, and finally dashed through the coals. A passage was kept clear from an adjacent temple to the spot, and as soon as the priests had set the example, a number of persons, old and young, came running from the temple with idols in their hands, and carried them through the fire. Others followed the example, and among them an old man, who rather staggered than walked in the midst of the heap. This part of the ceremony lasted but a few minutes, and the crowd soon dispersed.

It is thought to be a test of the moral character of those who attempt it. If they have a "true heart," and faith in the god, they are never injured. It is performed by some in fulfillment of a vow made in times of danger or necessity. One of the votaries last year fell down in the midst of the pile, and was severely burned. Our budget of Chinese tracts was disposed of as speedily as they could be handed out. Indeed, it was necessary to check their violence in snatching them away.

26th.—Mr. Medhurst has generally a number of schools, both Malay and Chinese, in which Christian books are introduced, and over which himself and Mr. Young maintain a strict superintendence. The parents are willing that he should have the direction

of the school, on condition that he pay a proportion of the teacher's wages. I have visited them a number of times, and was favorably impressed with the course pursued, in rendering intelligible to their minds the truths of Christianity, and the absurdity of Paganism. It is certainly one of the most effectual means which could be adopted, of establishing the one system upon the ruins of the other.

In striking contrast with these, and indeed, with all schools conducted on the ordinary principles of teaching at home, are the attempts of the native school-masters, to instruct their pupils.

This morning we walked a short distance in the country, to distribute tracts in the adjacent campongs, and among the travelers who are constantly passing to and from the town. The noise of school-boys attracted our attention, and upon coming to the shed in which they were assembled, we found fifteen of the native children conning the Arabic Koran in a loud sing-song tone. Not seeing the teacher, we inquired for him, and found that he was employed in cultivating his land, some distance from them, while they amused themselves in this unprofitable exercise. The teacher confessed that he did not understand what was contained in the book, and that he was persuaded of the unprofitableness of such instructions as he could give; but he said the importunity of the parents imposed a necessity upon him.

To read the Koran in a certain tone of voice, without comprehending a word of its meaning, is the object, if not the achme, of education, among the indolent Malays. The advantage is, that they become

acquainted with the Arabic character, which is employed in writing their own language, and which assists them to understand Christian books in the vernacular. They are generally willing to hear any conversation on religion, and seldom refuse a tract, especially when its contents are previously made the subject of remark.

May 6th, (Friday.)—On Wednesday morning, six o'clock, we left this place in a government vehicle, and reached Bitenzorg, the residence of the governor, in about four hours. The distance is thirty-nine miles. The governor, it is said, performs the journey in two hours and a half, or three hours, and men of less distinction and fewer advantages, generally in four. Our conveyance was exceedingly shabby, and the horses puny and way-worn. Although apprehensive that the old vehicle might give way, nothing occurred to stop our progress, but the escape of one of the poneys, which, by some unaccountable means, cleared himself from the harness, and took another direction.

The palace, as the residence of the governor is called, is rather a splendid edifice, built in the form of a crescent, though with a glaring architectural blunder. It has one window more on one side, than the other, which, when standing in front of the door, makes the building appear as though it had a deficiency in the curve. It has a park in front, stocked with deer, and an extensive garden in the rear, laid out and ornamented in a handsome style. The plot is undulating, the walks are broad and well graveled, the trees and shrubbery rare and beautiful, and the

scene is adorned with lakes, bridges, a small island, jet d'eau, and a cascade. It is kept at an expense to government of seven thousand rupees a month.

Between Bitenzorg and the neighboring mountains, which lift their lofty heads ten or eleven thousand feet above the sea, the face of the country is much more diversified and beautiful than the low unvarying level of Batavia. We were in hopes of having a clear view of the crater, the smoke from which is distinctly seen from Batavia; but an intervening peak completely hid it from our sight before we reached Bitenzorg. Among the objects of curiosity in this place, is an old tablet, the characters of which, as far as the knowledge of numerous visitors go, are entirely distinct from any thing to be found in present use, or in antiquarian research.

Our time was spent in visiting the Chinese and native villages, and distributing tracts. The Chinese camp, as their settlements are denominated, is extensive and populous. They listened attentively to the instructions of Mr. Medhurst, and received the books with pleasure.

In our visits among the Javanese, we called upon the ex-royal family, who still exercise the highest functions entrusted by government to the natives. The establishment is very commodious, and though without splendor, much superior to any of their buildings I have yet seen. The present governor is fifty-seven years of age, and his father, who in his old age has become a Mahommedan priest, eighty-one. There are five generations of them now living, and the old man numbers no less than two hundred

and fifty descendants upon earth. Our books were received at the palace with politeness, and a number of them distributed in the villages.

The principal Chinaman in authority at Bitenzorg, returned to Batavia with us. Though without any apparent regard for Christianity, he appears so well persuaded of the absurdity and evil consequences of many of the established superstitions, that he has been opposing them, by all the weight of his authority, and with considerable success. A small temple, which they venerated for its mystic influence, has been removed, and houses have been erected on its site. The custom of calling in, those to prescribe for the sick, whom they suppose capable of being possessed at option, and to whose absurd vagaries they attach the highest virtue, has been abolished. The influence of the priests has been attacked and diminished, and other measures are contemplated, which will tend, though unintentionally on his part, to prepare the way for a purer and less cumbrous faith. Mr. M. spent much of the time in teaching the nature and enforcing the reasonableness of the Christian religion upon the mind of our fellow traveler. We can go to no place, where there is not an extensive field of usefulness, and all prepared to the laborer's hand.

These facts, recorded at the time, show the extensive sphere for missionary exertion in Java. At the same time, they give but a very partial view of the various scenes of labor and interest, which might have been daily visited, had our number borne some trifling proportion to our opportunities of usefulness. The towns, the roads, the native schools, and above

all, the passers or bazaars, (as they are termed in India,) which are held in every part of the surrounding country, furnish scope for the zeal of a large number of missionaries.

These labors, with the regular services in English and Malay—the visitation of the Chinese—superintendence of schools—the never ending study of languages and preparation of books; besides all the various charitable objects in which the missionary must be the chief agent, and his own duties of every day's recurrence—constitute the immense burden which is made to rest with its chief weight upon the shoulders of *one man*. Soon may this neglected island receive the attention it claims of the Christian world.

The three large settlements, Batavia, Samarang, and Soerabaya, ought to be immediately occupied, and made the head quarters of missionary operation. From these points "the light of life" might radiate, until the rays met in every part of this dark domain.

The writer is obliged to add, with pain, that since the above was written, the prospect of unrestrained effort has assumed a less flattering aspect than when he resided at Batavia. Mr. Bruckner, who was absent at the time from the island, for the purpose of printing some works in the Javanese language, and who returned soon afterwards, was arrested by the authorities, in the midst of a most interesting series of labors. The eager natives were thronging his house to receive the tracts he brought with him, when the government officers interfered, took away the books, and placed a veto upon their future distribution.

The following fact is extracted from the fifth number of the first volume of the Chinese Repository—a work deserving the perusal of all who take an interest in the history, literature, religion, present condition, and prospects of China and the neighboring kingdoms and islands :

" The whole population of a small village, wishing to become Christians, and to be instructed in the truths of the gospel, requested the resident at Soerabaya to send them a teacher with Bibles ; which he refused, declaring that he would not allow them to become Christians, as they were quite happy enough without Christianity ; and further, that Christian tracts, in the Javanese language, have been confiscated, and the funds of the Dutch Bible Society occasionally applied to purposes merely literary."

These facts certainly cannot have been rightly represented to the King of Holland, or we have reason to believe the evils would soon be corrected. The bugbear of *insurrection*, by which those who oppose missions profess to be frightened themselves, and attempt to scare others, cannot alarm one who knows the tendency of Christian principles. We sincerely hope that the subject will be investigated by the authorities in the mother country, and that the present and eternal happiness of so many millions of souls, will not be allowed to yield to the cruel and unwise policy of a few local officers. If the same liberty which is enjoyed throughout every part of British India, were allowed the missionaries in this and the neighboring islands, *rebellions would be no more fre-*

quent than in Hindostan, and the greatest advantage would soon be realized by all parties.

Since the above was published in the first edition of this book, we have seen an extract of a letter from the King of Holland, to the Bible Society in Batavia, in which his majesty expresses his pleasure in hearing that the Scriptures had been translated into the Javanese tongue. The inference of course is, that the King is favorable to the distribution of the Bible among the millions of his deluded subjects in this island. We sincerely hope that measures will soon be taken to have this beautiful and populous region, brought under the benign influence of Christianity.

CHAPTER IX.

PASSAGE FROM JAVA TO SINGAPORE.

On Saturday evening, June 4th, embarked in the English ship Bencoolen, Captain Roberts, for Singapore. The next morning, before daybreak, we weighed anchor, and availing ourselves of the land breeze, stood to sea. After sailing gently a day or two, and passing a few unimportant islands, we entered the straits of Banca, between the island of that name and Sumatra. The tin mines on Banca, in the possession of the Dutch, are said to yield a large quantity of good metal.

The immense island of Sumatra, extending about one thousand miles in length, and varying from one to two hundred in breadth, lay before us like a motionless sea. The maratime parts on both sides are low and marshy, though it is intersected longitudinally by chains of unequal mountains, some of them nearly as high as the loftiest summit of the Alps. We passed the mouths of several large rivers, the currents from which appeared to reach the opposite side of the strait.

Sumatra is divided into a number of distinct, independent kingdoms: the most important of which,

are known by the names of *Menangkaboo Balla* and *Ballumary* or Kampang.

In former times, Menangkaboo held the empire of the whole island, and at the present day its Sultan combines the influence of a sovereign prince with that of a moslem pontiff. The Dutch, before their recent expulsion and massacre, succeeded in conquering this strong hold of the country, and establishing themselves, as they thought, in perpetual security. Had they retained their dearly bought possession, they could, in all probability, have commanded the resources of the island. A carriage road connects this central spot with Padang, about half a day's journey to the west, and a large river opens a free communication between it and the east, through which its products are transported to Singapore. The inhabitants of this ancient kingdom were early converted to Islamism. Pagarooyoong, its capital, is the chief resort of pilgrims of that religion, and was formerly the great seat of literature in the island. The natives of Menangkaboo are in advance of all their neighbors, in letters and the arts. They have borrowed the Arabic character, and "their whole literature consists in transcripts from the Koran, and in bold historic tales." They have long been famed for the manufacture of arms, and for their delicate workmanship in gold.

In the country of Balla, which includes the northern division of the island, is the famous kingdom of Acheen, with which foreigners are well acquainted. It carries on a considerable trade with parts of India--its Sultan being the principal merchant of the place. The inhabitants are more muscular, industrious and

sagacious, than the other natives of the island; they profess the faith of Mohammed, and are said by travelers to exemplify some of its sanguinary principles. Still they are under the iron sway of a hereditary despotism, and subject to laws as rigorous as they are partial in their penal inflictions. The most severe punishments fall generally upon the lowest classes of society.

The interior of this general division of the island is the beautiful country of the *Battahs*, part of which stretches over a spacious campaign between two ridges of mountains, and is adorned with an extensive lake. According to Sir Stamford Raffles, who visited their country, "the Battahs are an extensive and populous nation of Sumatra, occupying the whole of that part of the island lying between Acheen and Menangkaboo, reaching to both the shores. The coast is but thinly inhabited; but in the interior, the people are said to be as thick as the leaves of the forest; perhaps the whole nation may amount to between one and two millions of souls. They have a regular government, deliberative assemblies, and are great orators. Nearly the whole of them write, and they possess a written character peculiar to themselves. In their language and terms, as well as in some of their laws and usages, the influence of Hindooism may be traced; but they have also a religion peculiar to themselves. They acknowledge the one and only great God, and they have a trinity of great Gods, supposed to have been created by him."

Other writers declare that they believe in two deities of totally opposite character, and like the gene-

rality of heathen tribes, they are exceedingly superstitious in matters of sorcery.

Tappanooly and Natal are Dutch settlements, situated in the very heart of the Battah country. Sir Stamford visited the former, "with the determination to satisfy his mind respecting the reports of their cannibalism. Accordingly, he caused the most intelligent chiefs of that place to be assembled, and in the presence of witnesses, obtained the following information:—It is the universal and standing law of the Battahs, that death by eating shall be inflicted in the following cases. 1st. For adultery. 2d. For midnight robbery. 3d. In wars of importance—that is to say, in one district against another—the prisoners are sacrificed. 4th. For intermarrying in the same tribe, which is forbidden from the circumstance of their having ancestors in common, and 5th. For a treacherous attack on a house, village or person."

It is calculated, the same author affirms, that not less than from sixty to one hundred Battahs are annually eaten, in times of peace. Formerly it was usual to eat their parents, when too old for work; this practice, however, has been abandoned. When the party is a prisoner taken in war, he is eaten immediately, and on the spot; and whether dead or alive, it alters not the case.

The Battahs are described as fairer and smaller than the Malays—fond of dress, and more partial to horse flesh than to any other kind of animal food. Polygamy is common. The women are employed as slaves, while the men pass the time in war, indolence, gambling, and childish sports. Such is their estimate

of the difference between the sexes, that they visit the same offense with a much more severe punishment upon the men, than upon their more ignorant and less culpable wives. As far as can be gathered from numerous sources, we conclude that cannibalism is not practiced so much from relish as from revenge, or for the purpose of public justice. And yet it is confidently and credibly affirmed, that "such are the brutal and depraved habits of a few, that they are unable, from custom, to relish any other kind of food."*

In Ballum-ary or Kampang, the third division mentioned, are the kingdoms of Palembang and Lampong. The former comprehends the south-eastern portion of Sumatra, and the latter extends to its southern extremity. Immense and impenetrable forests cover a large region of this southern division of the island—the inhabitants are generally poor, and their customs like those of their neighbors. Palembang, where the Dutch had a factory, is represented as a large city, inhabited by emigrants from China, Siam, and Java, as well as by the natives of the country.

Besides these kingdoms, there are many independent states, situated on the large rivers, answering in general features to those described.

What an immense sphere does this island present for missionary exertion! The Dutch and English have alternately held the foreign stations of the island, and the latter have sent a few missionaries to Bencoolen and Padang, but the great work of converting its millions to Christ was neither commenced nor prose-

* Chinese Repository, vol. 3, no. 7.

cuted with sufficient energy. At present there is not a missionary on the island. The writer became acquainted with a pious gentleman, who resided at Padang, and who promised to furnish such a statement of the country and its inhabitants, as would interest the Christian community, and supply hints for their benevolent efforts. Since that, the Dutch have been forcibly driven from their settlements—many of them were massacred by the enraged natives, and whether the person referred to, and a companion of congenial sentiments, escaped, is uncertain, as no intelligence has been received from them since the dreadful catastrophe.

Some of the islands near the west coast of Sumatra are described as fertile and populous. Pulo Nyas is inhabited by an interesting race of men, who are remarkably ingenious, and carry on an extensive traffic. From all accounts, the place is exceedingly favorable for missionary labor, and we know of no obstacles to its immediate occupancy.*

Along the whole line of this western coast of Sumatra, and among the adjacent islands, the pious merchant has it in his power to exert the greatest influence. It is a favorite resort for trading vessels from America and England, and according to the testimony of one who has been engaged in the traffic, the most dishonorable and dishonest means are often employed in defrauding the natives. Should houses of commerce, superintended by pious agents, be estab-

* We are happy to learn that the American Board for Foreign Missions have resolved on sending missionaries to this island, as soon as they can be obtained.

tished in the most populous and advantageous positions; and should ships in their visits to other places of trade, carry with them those who are capable of instructing the natives, immense good would infallibly accrue to the heathen.

On our way to Singapore, we passed by a number of islands, which are occupied by pirates, who infest the adjacent seas, and watch for such vessels as they suppose may be safely and successfully attacked. Three masts generally afford security, although even ships have been assailed, and those of the crews who have remained to tell the tale, escaped with difficulty. We saw a number of *proas* in the straits of Banca, but our appearance was too formidable to invite an encounter, or they too peaceful to attack us.

The Sabbath was a day of delightful serenity, and the enjoyment of its hallowed privileges added not a little to its tranquilizing features. The willingness with which the tracts were received and read by passengers and crew, afforded a fresh proof of the importance of always being furnished with a supply of these powerful though unobtrusive monitors.

On Monday morning, weighed anchor early, having been becalmed the previous night, and stood through the straits lying between Pulo Battam and the Great Dryon. It is questionable whether any ships have preceded us since 1803. It proved to be a safe, and in many respects, an advantageous passage. The land on both sides is uniform, and the scenery perfectly wild and rather interesting. I do not recollect ever to have sailed so great a distance among such a number of scattered islands.

On Tuesday morning, June 14th, the ship came to anchor in Singapore roads. The harbor of Singapore is very extensive. It is surrounded by numerous islands, stretching far in the distance, and is capable of affording safe anchorage to any number of shipping.

There is nothing very striking in the aspect of the place. The site of the business part of the town is either a depressed hill or a redeemed jungle. Most of the private residences are situated upon a plain, of considerable extent, while a few mansions crowning the adjacent hills, relieve the dull uniformity which a level situation gives to so many eastern towns. Being a free port for all but Americans, many European ships and native craft are generally lying in the harbor.

On my arrival, I found the missionaries well, and Mr. Tomlin on the eve of embarking for Siam. We were all struck with the concurrence of events, and could not but adore the goodness of the Lord in the peculiarity of the providence. Mr. T. had been waiting a long time for an opportunity, and this very vessel had been detained contrary to expectations, beyond the appointed period of sailing. The very day after my arrival she obtained her port clearance, but through the compliance of the captain, the time of sailing was deferred until Friday morning. An opportunity was thus presented to meet all those engagements which appeared important, before leaving Singapore.

It was cheering to find from the missionaries, that the same disposition to receive Christian books which was manifested by the Malays at Batavia, prevailed

also at this and some of the neighboring stations. The change is of a very recent date, and the hearts and hands of the missionaries are strengthened in their work.

On Friday, June 17th, we embarked in an Arab vessel, with a European commander, for Siam. Mr. Tomlin, Mr. Daniell, a pious officer in the Indian army, and myself, were obliged to occupy the same half of the poop-cabin. The opposite side contained two of the supercargo's wives, who were never seen by any but the husband and servants. The crew consisted of six and forty men, the principal part of whom were Arabs, and of course, professors of Islamism. There was something in their expressive features and muscular forms, which completely distinguished them from the Bengalese and Malays. The prominent nose, penetrating eye, curling locks, and heavy beard, characterized the majority. Their conduct, too, was in striking opposition to any thing I had ever witnessed in any other vessel. Five times a day they bent the knee, and bowed the head, in social worship. The principal services are performed at day-dawn, and sun-set.

At these seasons, the *Muezzin* ascended the quarter-deck—the only place on ship board, which would answer the purpose of a minaret, and stopping his ears with his fingers, to exclude all earthly sounds, proclaimed in the most serious manner, the appointed hour for their devotions. He was soon joined by the majority, who with their faces toward the *west*, the direction of the Moslem's kiblah from our present position, spent about half an hour in their fruitless task.

They heed not the presence of man—never miss the hour of prayer, and express an earnestness which testifies that they have not the most remote suspicion of their dreadful delusion. The mate generally leads the devotions, standing a short distance in advance of the rest. The countenances of some of them were deathfully solemn, and their voices, especially when mingled in general response, of a deep sepulchral tone.

In their intercourse with each other, they evince a cheerfulness and apparent affection, which is seldom found among European sailors. It is true, there is much less distinction between the officers and common sailors, and much more liberty taken by the latter, than in the generality of other vessels; but every object of subordination is gained, and though rather sportful, the command is obeyed with prompt activity. Deluded men! they express a belief that all Christians are to be converted to their faith, and that, within two centuries from the present. I could almost wish for the gift of tongues, to be instrumental of teaching them their error, and pointing them to the only Savior, whose spreading kingdom will blot the very name of their deceiver from under heaven. doubtless much within the specified period. Some, to whom Arabic Bibles were offered, received them with pleasure, and devoted much time to their examination. They soon discovered the inconsistency between the practice of nominal Christians, and the precepts of the Savior.

Our room was consecrated to the worship of the true God, and the sacrifice of morning and evening praise was there offered. The usual services of the

Sabbath were also maintained. On all these occasions, the captain, the only European on board, attended.

For probably half our passage, we had the coast of the Malayan peninsula, and the neighboring islands, in view. The former is a range of abrupt, irregular hills, flanked in many places by peaks of the same character, though of different altitudes, and presenting an appearance which might be easily mistaken by the distant observer for towers, pagodas, minarets, fortifications, and castles. On the way we were frequently struck with the sun-set splendors of the heavens, and led to admire the glories of that Being, of whom his most lovely works are but the faintest reflection.

On Thursday, 30th June, 1831, we arrived at the bar, off the mouth of the Meinam, and anchored. The coast of Siam is so low, that at the distance of the horizon at sea, you can distinguish it only by a roughness without the usual undulation. English vessels are obliged by treaty with that government, to wait here for a pilot. It is said to be impossible for large ships to cross the bar, except at the highest tides, the water seldom exceeding eighteen feet, and rising at times not above twelve or fourteen. Understanding that the pilot would not be on board for a week, we left the ship on Saturday, in the jolly boat, for Bankok. About five o'clock, we reached Paknam, a small village some three or four miles from the shore of the sea.

The Siamese have attempted to render the river impassable to foreign invaders. A barrier of large

piles, many yards in depth, runs from one bank to the other, with the exception of a narrow passage-way for vessels; each shore is lined with a battery; and a large fortification or castle has been erected in the stream, to command the approach, as well as to obstruct the passage of the place. The appearance of this castle, with a small spiral pagoda or monument, at a short distance, is imposing and beautiful.

It was our intention to pass Paknam, without stopping; but the king's officers hailed us, and the governor detained the captain about an hour. The old gentleman made the best of the time in asking such questions, and offering such remarks, as were dictated by his curiosity, and his still more insatiable cupidity. During this interview, the passengers, who remained in the boat, afforded considerable amusement to the natives, by partaking of a cold repast. We prevailed upon them to taste the biscuit and beer, on which we were feasting, and received, in return, shell-fish and segars, made of a dried leaf, rolled up, and inclosing a little cut tobacco. Many of the men were muscular, and symmetrical in form—probably selected for the service in which they are engaged.

The Siamese shave the head, except on the crown, where they allow the hair to grow sufficiently long to give it the uprightness and apparent rigidity of bristles. Their dress is scanty; the limbs and upper part of the body being exposed. There is no difference in this respect, from the king to his meanest subject. The women are almost as denuded as the men. It is a universal custom, with both sexes, to chew the betel and cere, and among the men, from early youth

to the most decrepid age, there is scarcely an exception to the habit of smoking. Between the two, the jaws are seldom allowed to be at rest.

From Paknam to Bankok, the distance is probably twenty-five or thirty miles. We left the former place about six in the evening, and arrived at half-past twelve. On the way, we were entertained by many objects of interest and novelty.

The Meinam is a noble river—probably half a mile in average width, and sufficiently deep to admit to Bankok, the largest ships which can pass the bar. Its banks are low, and covered with jungle. As we proceeded, the lights on the shore were numerous in many places, and we were convinced from their reflection in the river, that the houses were built upon piles or rafts. In one or two places our ears were saluted with music, which came over the water, at this late and silent hour, with a soothing melody. The instruments were chiefly on the percussion principle, and the soft and delicate harmony of their tones, formed a perfect contrast to the harsh strains with which we had been tortured in China. But the objects of our greatest admiration, were the swarms of fire-flies on each shore, and passing from one side of the river to the other. Though not to be compared in size or brilliancy to the famed lantern-fly, (fulgora laternaria,) of South America, described by Madame Merian; still

> " Innumerous tribes
> From the wood-cover swarmed, and darkness made
> Their beauties visible: one while they streamed
> A bright blue radiance upon flowers that closed
> Their gorgeous colors from the eye of day;

> Now motionless and dark, eluded search,
> Self-shrouded, and anon starring the sky,
> Rose like a shower of fire."*

Thousands of these insects would light together on one tree, and give it a most beautiful and vivid illumination. There appeared to be a complete uniformity in the motions of them all,—so that the glare would break forth and close in, as though they inhaled a common breath, or emitted their light by some other simultaneous impulse. It required no stretch of fancy to imagine ourselves in those fairy regions of which we had heard in childhood, and especially as we were inclined to indulge in transient slumbers, and would frequently awake from forgetfulness to the novel and dreaming pictures around us.

In one place, where the natives were on the *look-out*, and where, as we had since ascertained, there is a fort, we were hailed, and asked a number of questions. Having obtained permission to proceed, we did not stop, but told them our destination, and heeded not, neither understood their cries.

Before we left the ship, we visited one of the Chinese junks, waiting on the bar for a favorable wind, and were much disappointed to learn that Gutzlaff had sailed, but a few days before, for China. As there were Christian books in the junks, and some of the sailors were well acquainted with his history, there was little reason to doubt the correctness of the statement. We were thus prepared to hear, that he had actually embarked on the expedition in which his

* Southey's Madoc.

heart has been absorbed, and for which Divine Providence had now opened a way.

Soon after midnight we reached the residence of Seignor Carlos de Silveira, the Portuguese consul, who received us with much kindness and hospitality. This gentleman entertained the missionaries during the early part of their first visit—assigned them a house on his own lands—and when they were opposed by the Roman Catholics, and through them, by the native authorities, continued their warm friend, notwithstanding the threatened loss of all his property, and the menace of expulsion from the Siamese dominions. The same disinterested kindness has ever been evinced by R. Hunter, Esq., the only English merchant in the place, who in the time of their greatest trial, received the missionaries into his house, and exerted all his influence on their behalf—determined to risk every thing, rather than have them driven from the kingdom. Mr. H. remains in the country, and will no doubt ever render the missionaries all the assistance which his well known character, and the rank the king has conferred on him, enable him to afford.

CHAPTER X.

SIAM CONTINUED.

On his first visit, the writer spent six months at Siam, which time was devoted to the study of the Chinese and Siamese languages, and to the ordinary duties of the mission. A few general remarks, founded upon the information obtained at that time, and corrected and enlarged by a succeeding visit, will give the reader some idea of the place and its inhabitants.

The country, as far as regards scenery and improvements, is extremely uninteresting. There is not a hill—scarcely a mound to interrupt the dead level, which spreads in a wide compass around the capital. The soil is exceedingly productive; it surpasses in the rich variety, and abundance of its fruits, nearly all the adjacent regions, and is probably not surpassed by any country of the east.*

Bankok, the capital, is situated upon the Meinam.

* Besides the more valuable productions, Siam abounds in the most delicious fruits of the east—plantains, oranges, shadachs, durians, the bread fruit, and above all, the mangosteen and mango, in the greatest perfection.

The palaces of the two kings, and of some of the princes, are inclosed within a wall, while the suburbs extend about two or three miles above and below the royal residences, and on each side of the river. As the houses are generally situated upon the water, or near its edge, the river may be considered as the highway, the mart and pleasure grounds of the city. Here the mass of the population reside, carry on their business and take their recreation. The most projecting row of houses is built upon bamboo rafts, and moored or secured to fixtures upon shore. Of course, their locality can be changed without difficulty, and sometimes, without the concurrence of the inmates. It is no uncommon thing to see them come floating down the stream, with all their contents, set adrift, perhaps, by ships in their vicinity, and carrying away, in their turn, those against which they may be driven by the impulse first received, or the eddies into which they are whirled.

Those houses situated nearer the shore, or partly on the bank of the river, are founded upon piles raised above the rise of the tides. These are generally inhabited, although some of the best are used as cool retreats for the kings and men of wealth, who live on shore. In many places, the dwellings retire some distance from the margin of the river, and either form a narrow extended street, as on the city side of the water; or branch off toward the interior; or are scattered over the face of the country, amid gardens, jungle, and rice fields. There are many interesting and varying views, as you pass up the winding course of Meinam. The finest specimens of architecture are

the temples, which generally occupy the best sites, and cover, with the array of monastic buildings attached to them, a large area of ground. These and the palaces, glittering with gold and other ornaments, together with a few mansions belonging to the princes, derive no trifling part of their magnificence from the contiguity and contrast of the mean huts composing the remainder of the city.

In passing along the river, many rural beauties are fancied to exist on shore. A variety of palms, the bread fruit, the silk cotton, (Bombax cliba,) the tamarind, with a profusion of other less majestic, though equally valuable trees—all flourishing in this congenial soil, and blooming in the richest luxuriance, appear like groves, and arbors, and parks; while the houses and temples, peeping through the self-formed avenues, are mistaken for dwellings of taste and comfort. But the place is disenchanted of its beauty, the moment the shore is gained. The temples excepted, where some little taste and ingenuity are displayed, every thing is improvable, but nothing improved. Neither order, convenience, ornament, nor comfort, are consulted in the situation and structure of their houses.

In and near the city, a few streets have been laid out, while in many parts, instead of accommodating the houses to any line of roads, the roads, or paths, are interrupted and bent in almost every direction, by the encroachment of the buildings. The want of roads and good foot-paths, and almost all conveniences for out-door exercise, is one of the most serious objections to a residence in Siam. The natives, like their

god Budha, appear to luxuriate in indolence, and consequently, when obliged to move, are contented with the most passive modes of locomotion. The rivers, creeks, and canals, are so numerous, that they can go in boats to almost every place, were business or pleasure calls them.

There are many points of painful interest connected with the state of society in Siam. Its population, consisting of four or five millions of souls, is made up of Siamese, natives of Laos, Cambojians, Peguins, Malays, Burmese, descendants of Portuguese. Cochin-Chinese, and Chinamen.

With the exception of the Chinese, who pay a triennial capitation sum, this whole population is divided into two classes—such as are bound to perpetual slavery, and those who are submitted to a service tax of a portion of their time. The former are either conquered enemies, from the country of Laos and the Malayan peninsula, or stolen subjects from the frontiers of Burmah and Pegu. Twenty thousand Laos captives were transferred at one time from their native land, and distributed among the Siamese princes, and men of authority. These poor creatures are more oppressed than all their fellow slaves. As you enter the palaces of the kings, or mansions of the great men, it is distressing to witness women and men of every age, toiling in fetters, as though the clank of their chains was music in the ears of their cruel lords. The reason assigned for such inhumanity, is the fear of their escape; but one is strongly tempted to believe, from this and other cruelties equally revolting, that they estimate their own importance, as much by the

misery as the multiplicity of their slaves. Many of this class, having no employment at home, are sent out to labor for the benefit of their masters; some of them own several thousands, and derive considerable emolument from their services.

It is not uncommon to expose these unfortunate beings to sale, often at the most reduced prices, and to have them purchased even by officers of government, for a traffic as vile as the deepest depravity could suggest. Numbers of females are daily sent forth in the most disgraceful capacity, and if they do not return at night with a sum fixed by their masters, they are often cruelly beaten. If they refuse this odious life—and some of them have spurned its debasement—the master is quite at liberty as to the mode and measure of the punishment. To the number of slaves already mentioned, must be added the children, whom the alledged necessities of their parents oblige them to sell, and who are bought for any purpose which their covetous or licentious masters may choose.

The other class referred to, who are submitted to a service tax of part of their time, includes all the other inhabitants of the country, with the exception of the Chinese. Even the natives of Siam, and the nominal Christians, descendants of Portuguese, are among the number. These, with some exceptions of the more wealthy, are reduced to a state of partial slavery, being obliged to employ much of their time in the king's service, and receiving for their labor the smallest compensation. If they are not so fortunate as to lay by a small store during their liberty, for this

hour of need, or their wives and children are unsuccessful in a petty trade, by which many of them subsist, they and their families are reduced to the greatest straits.

By the laws of the land, or the neglect of their administration, they are allowed to pilfer from the poor hucksters, such eatables as their necessities require, and their strength can secure. The Chinese who sell vegetables and fruit, complain bitterly of this custom—redress is out of the question. Some of this class have little or no time to themselves—others have liberty of one third, one half, and two thirds of the year. What are the particular rules of this difference, I am not informed. Those slaves and subjects allotted by the king to the princes and officers of government, have the names of their masters written upon their arms, and are quite at their control.

The more respectable and wealthy, mentioned as exceptions to this system of service taxation, are exceptions only to a limited extent. They are either employed as civil or military officers in his majesty's service, or are obliged to procure a substitute for their own bodily labor. In fact, with all their boasts of freedom—and freemen is the appellation by which the nation is known, in their own language, Siam is a land of slaves; the king being the only exception to universal vassalage. His majesty can employ any subject upon any business, for any length of time, under any circumstances, and upon any conditions. A portion of almost every day is spent by the officers and the princes, in lying prostrate before him, and awaiting his pleasure.

The Chinese have been mentioned as enjoying more liberty, and greater advantages than others. Even they groan under the burden of taxes, and when convicted of crime, often unjustly as they affirm, are made to expiate their guilt by manual labor, continued beyond all bounds of equitable punishment. Many of them, while toiling daily, and throughout the day, for the king, are thrown for their sustenance upon the mercy of their friends, the charities of the public, or those dishonorable measures which the starving in his majesty's service are allowed to employ.

As a necessary consequence of these oppressive customs, poverty is a common evil. The great mass of the inhabitants have barely enough to support their existence, and that upon the most simple fare. During the term of service required by their masters, they scarcely receive sufficient for their individual maintenance,—and even their own time, when made available to private interest, is not secure from an arbitrary call to extra service, or war. At one season of the year, crowds of boats are moored abreast of the palace. These belong to men who reside in the country, and who are annually called from their homes and rice fields, to spend two or three months in practicing the art of gracefully paddling the king's boats. During all this term of useless service, they are under the necessity of supporting themselves, and neglecting their families.

The misery of the nation is increased by the corrupt administration of justice. Many of the laws are equitable, but alas! they are only imperative when the judge can make them answer a private end. Of

the unwritten statutes, which, like the traditions of the elders, are the only ones deemed practical, the most imperative law is the royal nod,—the next is the pleasure of the prime minister; and so through the descending scale of official rank, the superior has the the control of the inferior, and his will the precedence of the *litera scripta.*

From the throne to the lowest bench of justice, the all absorbing object is self-aggrandizement. Even the monarch appears to regard his own interest as perfectly distinct from the prosperity of his subjects. In times of scarcity, as the writer has witnessed, there is frequently no provision made for the suffering poor, when it might be effected with little cost or trouble. In fact, such is the sovereignty of money, that multitudes prefer putting up with indignities and losses—for which the law, according to its letter and intention, would afford redress—rather than be compelled through necessary bribes, or an unjust decision, to risk the endurance of additional suffering, by an appeal to justice.

Besides these evils, over which the common people have no control, there are others of a moral nature, which greatly aggravate their present sufferings. Among these, is the abuse of the marriage contract, with its train of complicated miseries. Polygamy is in high vogue. The king's seraglio contains between five hundred and one thousand women; and all the princes, in fact the whole kingdom, have no other limitation to numbers, than their wishes and wealth. The poorer classes are of course restricted by necessity, and one evil is thus checked by another.

Connected with this multiplication of wives, and its consequent relaxation of all the ties of kindred and affection, there are other prevalent customs in Siam, quite as fatal to human happiness. A man who is unsuccessful in gambling, or reduced to poverty by other means, may sell his wife—with the liberty of redeeming her for the same sum and expenses she has incurred; or if his admiration of her good qualities ceases, he may put her away and procure another. If the wife was purchased—a common substitute for courtship—and has no children, there is generally no difficulty in dissolving the connection. If she be able to pay the amount of her original purchase, she may have the same advantage over her husband. In ordinary cases, however, the concurrence of both parties is so far necessary, that the rejected one, whose consent has not been obtained, can claim a support, or a sum of money as an indemnification.

A man who fancies the wife of another, can generally obtain her, if his dignity or wealth gives him the advantage of her husband. And a creditor, if he can get nothing else, can take the wife and children of the insolvent. If the happiness of individuals and society at large depends upon the inviolable sanctity of the marriage contract, which its very institution would proclaim, it will readily be believed that such an abuse of all that is sacred in the most important relation of life, must prove fatal to every thing but the mere semblance of domestic enjoyment.

Gambling is another source of depravity and wretchedness in Siam. The king derives a large revenue from this licensed evil, and the demoniacal spi-

rit it engenders, and the dreadful crimes it instigates, prove it to be a moral mælstrom, where the happiness and hopes of thousands are forever lost.

The shameless indecency of language and dress, the latter of which has been already referred to, is also productive of great evils. The most common epithets of abuse in the kingdom would shock vulgarity itself in civilized countries, and yet this is the language employed by high and low, men and women, from the angry mother to her suckling, and from the stammering child to its offending parent. You seldom go abroad, or have a company pass your dwelling, without hearing the vilest terms mixed up with expressions of anger, and *gracing* every effort at pleasantry.

Besides these prevalent evils, lying, cheating, and pilfering, are exceedingly common—robbery and murder by no means rare. Those who have commercial dealings with them, declare that dishonesty and deceit are, with the fewest exceptions, characteristic of the nation. The meanness of the great to obtain favors, especially from foreigners, is despicable. They will accept any thing as a present, and offer nothing worth receiving in return—they will crave most importunately, and often cringingly, what they know you want—they will buy, and frequently endeavor to cheat the seller out of much of the stipulated sum—they will borrow and never return—and when they can get nothing more from you, unless they desire your society as amusement, they never come near you.

This picture of the political and moral condition of Siam is dark. As far however, as a careful and

minute examination can insure correctness, it is delineated with justice. It has its lights, and those who have but a partial acquaintance with the place, may suppose that we give it too deep a coloring, without considering that they behold it only in its most favorable aspect, and through a flattering medium.

Some of the more pleasing, and to a hasty inspection, discernable shades of the picture, we have hinted at. One is the large number of Chinese, whose condition is better than their fellow-citizens, and who make an important figure in the business of the place. Another is the undue proportion of princes, who, like the feudal barons of old, move about in considerable style, and impress the mind with some idea of their importance. A third is the overwhelming number of priests, whose office confers immunities, such as honor without respectability, and support without labor.

Besides these, the majority of the common people, who occupy the most conspicuous houses, are the fortunate class of tradesmen and shop-keepers, from whose prosperity it would be as unwise to deduce an opinion of the general condition of the people, as to take the most successful merchants at home, as a criterion of the wealth of the community at large. Another light to the sketch, which, however, is but a reflected one, is the exceeding productiveness of the country, and of course, the cheapness of the necessaries of life.

These things being the most obvious to those who pay only a transient visit to the place, who know nothing of the language, and have no opportunity of witnessing the interior of society, they imagine, as

they do in regard to other heathen countries, that the *people are happy*, and that western refinement and religion would not improve their condition.

The religion of Siam is Buddhistic. From the best authorities, there are more than twenty thousand priests in the kingdom, one half or two thirds of whom reside in Bankok, and its vicinity. The temples are built at the expense of the king, or the principal men in the kingdom. His majesty has shown himself peculiarly zealous in the maintenance of the State religion. He has many temples with their monasteries, under his own patronage, which are called by his name, and supported by his royal bounty. These occupy the best grounds, and are built in a style of splendor with which nothing but the palace can compare.

For the support of the priests, a monthly allowance of rice and money is made from the public treasury. Besides this, they enjoy not only the religious merits, but the temporal advantages of mendicity. Every morning they sally forth to collect the alms of the people, and generally succeed in getting enough for themselves, and a host of human and canine pensioners, whom their charity attracts from every quarter. The rarest delicacies of the season are among the gifts with which they are loaded; and the women, who appear by far the most devout, never visit the temples without carrying such presents as their circumstances will permit.

The priesthood is supplied by men of all classes in society. The temples or monasteries are the only schools of learning in the kingdom, and as education

is very prevalent, there is scarcely an individual who does not pass some portion of his life in these establishments. Admittance may be obtained on the most easy terms. Any person may enter who can show that he has an official release from the service tax, is not in debt, and has the consent of parents or wife. Each may remain as long as he pleases, and retire at option. When provisions are dear, many avail themselves of this easy mode of support, and while necessity presses or indolence prompts, they enjoy all the honors and profits of the yellow robe. A large number take upon themselves the monastic vow for life, and spend all their days in the prescribed round of secular and sacerdotal duties.

The elders teach their younger brethren, preach at the pagodas, or in private houses, solemnize marriages, attend at funerals, consecrate new houses, shave the heads of children, perform certain offices for the recovery of the sick, and the absolution of the dead, and visit those scenes where their sacred presence and magical arts are deemed necessary. In former days, they decided difficult cases of judicature by enchantment; but since Mammon has usurped the throne of justice, causes are found less complicated, and the priests' services are superseded.

The greatest show of respect is paid to the priests. Even the king bows down in their presence, and the common people bestow on them the same sign of adoration with which they honor the idols. But this respect is chiefly nominal, or if real, it is to the robe, and not the man. His majesty, with all his professions of inferiority, reserves to himself the right of

stripping off this sacred garment, and punishing the unworthy wearer. Some time ago the principal priest or pope was found guilty of some heinous misdemeanor, upon which he was disrobed, dishonored, and made a servant to the royal elephants. The chief immunities attached to the priesthood are exemption from service tax and military duties. But here again, the king has taken liberties upon some occasions, and shown that his will and interests are superior to all the laws and rights of religion. Some years ago, many in the inferior grades of sanctity were drafted into the army, which occasioned among them the most turbulent commotion. It ended in a partial rebellion—a plot to assassinate the king, and finally in the apprehension of seven hundred of their own number.

With so few restraints, and surrounded by so many objects of temptation, it is rather surprising, that any of them should maintain a consistent conduct; such is the case, however, with a few who are intelligent, exemplary, and highly esteemed; but the majority bear a very different character, and pursue a disgraceful course of life.

The influence of all this display of idolatry upon the nation, argues very little in favor of the moral advantages of Buddhism. Those who are the most dishonest in the means they adopt to secure wealth, are often the most liberal supporters of the priests and their mummeries. In fact, a blind and nearly equal reverence for the priests and their idols, and a due regard to the temporal wants of the former, is the main article—too often the sum of their practical religion.

The religion of Burmah, Pegu, and Laos, being

the same, the natives of these respective countries, who reside in Siam, join in the worship of their masters.

The Chinese have brought their creed and idols with them, and here, as at home, they worship their gods for temporal favors, and express their reverence, only by "sacrificing to their net and burning incense to their drag." Many of them are Buddhists; they readily unite with the Siamese, if any end can be gained by doing so.

The Malays practice a species of Islamism, mixed up with some of the ancient rites and customs of their Pagan forefathers. They are exceedingly noisy in their devotions. At some seasons, whole companies of them spend hours at a time in trilling out loud, and long-drawn cries. The voices of men and women, of infancy, manhood, and decrepitude, are mingled in such grating and boisterous strains, as completely to disturb the surrounding region, and to interrupt the repose of night.

The Portuguese profess a corrupt Catholicism, which symbolizes, in many respects, with the superstitions of their Pagan neighbors, and proves quite as inert in its moral influence. There are about one thousand of them, who, with one or two respectable exceptions, are as deeply sunk in mental and moral debasement as the lowest class of pagans around them. Destitute of the force of truth in their creed, of morals in their practice, of respectability in their character, and even of pecuniary show in their external circumstances; their religion makes the least possible progress among their heathen neighbors.

The deep degradation, and scandalous immoralities of many of them, cast dishonor on the Christian name, to which they, as well as all their brethren in the East, most pertinaciously cling.

A person may form some idea of the comparative reasonableness of these different religions, without leaving his abode. One night he hears the bells and drums of Buddhism; the next, the wearisome *candory* cries of the Mussulmans; the third, the gong, drums and squibs of the Chinese; and the fourth, the bells, drums, crackers, and guns of the Roman Catholics, who seem determined to confound the confusion of them all, and to bear away the inglorious palm.

Until very recently, nothing was attempted by the Protestant world for the moral benefit of Siam. The first missionaries who visited the place, belonged to other stations, and went to Siam unsent by the churches at home. Had it been left to their tardy operations, the probability is, that the kingdom would still have been supposed inaccessible, or unimportant, as a field of Christian missions.

In the autumn of 1828, Messrs. Gutzlaff and Tomlin arrived at Siam, and commenced an interesting series of labors, in the joint capacities of missionaries and physicians. Their journals are before the Christian public. Mr. Tomlin was driven from the place by ill health, after a residence of nine months, and Mr. Gutzlaff continued the duties of the mission for nearly three years. During this time, the New Testament and parts of the Old, were translated; a vocabulary was formed, and two or three religious books written. One of the tracts went through the press,

and has been circulated. The other works required revision and correction, and owing to a train of providential obstacles have not been printed to this day. Mr. Gutzlaff had also the gratification of baptizing a Chinaman, who had renounced his idols and heathenish customs, and who, as far as could be judged, had been made "a partaker of the promise in Christ by the Gospel."

A few days after the departure of Mr. Gutzlaff for China, Mr. Tomlin and myself reached the place. We immediately unpacked our books—the published tract spoken of, and others in the Chinese language, opened the medical depository, engaged teachers, and commenced our labors. These interesting duties were continued six months, when my fellow missionary was called away to another sphere of exertion; and I was obliged, from a declension of health, to try the effect of a change of air and scene.

A narrative of events during this period, has been published. Our time was most actively employed in laboring, to the extent of our ability, and in extending our ability for increased exertion. Throngs of patients, afflicted with almost every disease, daily applied for relief, and crowds of applicants for books soon carried away our entire stock. Of the former number, many were greatly benefited. How far our spiritual applications were productive of good, was not so easy to ascertain; although we have reason to believe, that our "labors were not in vain in the Lord."

A few extracts from the journal kept at that time will give an idea of such facts as were thought worthy of memorizing.

Monday afternoon, July 4th, we called, with our friend Mr. Silveira, on the Prah Klang, the director of all the commercial affairs of Bankok, and one of the principal ministers of state. On our way to his establishment, about two miles from our present abode, we had the opportunity of seeing a part of the city, and its suburbs. For a long distance the houses are built on rafts, on each side of the river, and the only communication is by boats.

The dwellings and shops are constructed of a slender material, and covered with attap. Skiffs are employed by the natives, for transporting their persons and light effects. These are so exceedingly small, that their progress is very rapid, and their safety precarious. The paddler is obliged to sit in the middle and on the bottom of the boat, and even then, his life is endangered by the least want of skill, or agitation of the waves.*

The women, like those in China, bear a part in all kinds of drudgery, and become exceedingly coarse and immodest in appearance and conversation.

We landed abreast of the Prah Klang's dwelling, and not finding him at home, proceeded a short distance to a pagoda, or rather a suite of buildings, at which he has been occupied for the last seven years. The princes and men of office generally expend part of their income in erecting temples and supporting priests. What a reflection upon those who, knowing the true God, and possessing abundant means for ex-

* Many of them have been overturned in our sight, and numbers drowned within a short distance from our cottage.

tending that knowledge, neither make provision for their own eternal welfare, nor offer their abused privileges to those who might improve them!

We were apprised of approaching the presence of the Prah Klang, by the strange actions of our interpreter, a Portuguese by extraction, and the only admitted medium of communication between the great man and foreigners. When he saw him, though at a distance of twenty or thirty yards, he bent his body, and crept along like a sportsman approaching the game unobserved. In this inclining posture, he continued until within a few yards of the object of his reverence, when he laid himself prostrate on the ground, and awaited the pleasure of his superior. We all approached and tendered the obeisance required of foreigners, namely taking off the hat, bowing, and *sitting* in his presence. With the exception of a well-conditioned body held in an erect posture, there was nothing to distinguish the old man from the most menial of his train. All the workmen and attendants, while in his presence, walked with their heads as near the ground as possible. His person was entirely bare, with the exception of the cloth which is usually worn, and there was nothing in the texture of that to attract our attention.

He made a number of inquiries respecting our several offices, and especially our objects in visiting Siam; and appeared satisfied when Mr. Tomlin mentioned that he and myself came on the same errand which brought Gutzlaff and himself before. But that our fellow passenger, Lieut. Daniell, should have come, merely for the benefit of health, was quite a paradox

to the old man. The visit of a British officer by no means tended to allay the suspicions and fears with which the Burmese war had filled their neighbors. The interview was soon closed. The interpreter was commanded to take us around, and show us "the great Babylon" which the old gentleman was building, and part of which he himself assisted us to admire.

On Tuesday morning, we breakfasted with Mr. McDonell, the only European merchant in Siam, in the absence of Mr. Hunter, and afterwards went to the walls of the palace, to see the objects of curiosity there. Among a number of the largest elephants we ever saw, were the famed white ones of the king, supposed to be the habitations of former sovereigns, and kept with the greatest care. None but the most honored and virtuous are thought to be favored after the present existence, with such a rare and dignified residence. Their hue is far from being white; it is nearer the color of cream.

We walked nearly round the palace walls; but were not allowed to enter. They inclose an extensive area, and the buildings they contain appear, judging from the roofs and spires, to be both gaudy and commodious. We visited a large pagoda, surrounded by many smaller apartments, and lofty pillars. Some of the latter were of considerable elevation. The principal temples were closed, and the priests, who were lying about on their mats in the other buildings, showed no disposition to gratify our curiosity. One of them, with whom we attempted to converse on the folly of idol worship, threatened to tell the king that we were defaming his gods.

Early in the week we transferred our residence to the small house allotted to the missionaries by our hospitable friend. It stands upon poles, beneath which the waters constantly flow, and though humble in appearance, and scanty in dimensions, answers all our purposes. Its super-aqueous situation and numerous crevices render it delightfully airy, and this is the point of chief importance in the summer of these tropical regions.

The associations of the place are solemn and awakening. But a few months since, its doors were opened to receive our brother and sister in this mission. Now the latter lies sleeping in death, but a short distance from us, and our fellow laborer has been called away to other scenes of exertion. We feel impressed with the admonition, "whatsoever thy hand findeth to do, do it with thy might. God grant us grace to improve the lesson of his providence, and to work while it is day.

25th.—Since our arrival, the medical depository has been a scene of much activity, from the numerous calls for aid. The diseases of the natives are various; many of them brought upon themselves by their iniquities, and some of a deep and desperate malignity. Our want of extensive science and practice, more especially my own, proves rather inconvenient in cases of a complicated nature; but generally, and at times strikingly, our prescriptions are made to answer the desired end.

31st.—To-day we had a number of calls, principally for medicine. One of the applicants was a Siamese of considerable distinction. Another did not come

himself, but sent his servant with a very polite letter. The former evinced much confidence in our prescriptions, and could scarcely be prevented from giving us a recompense. The chief grounds of our refusal to accept remuneration for medicines, are the importance of having this strong argument against the devices of the enemy, and the suspicions of the people ; and the unimportance of the sum which they would or could bestow. The utmost caution is necessary to secure the confidence of the natives, and we know of no better means by which our motives and object may be known and commended, than by proving that we act upon such principles of disinterestedness, as they have never seen exemplified before.

The simplicity of the native character both amuses and interests us. Even men of standing in society, evince all the artlessness of children with us. They examine with the most minute curiosity the texture and fashion of the dress, and not unfrequently extend their scrutiny to the body, testing with their hands the depth and breadth of the chest, the appearance of the hands, and arms, and face, and expressing, as they proceed, their admiration or the contrary, with the utmost candor. They often ask for whatever they fancy, though in use, and if you refuse their request, will point you, if it be an article of dress, to other garments which they suppose abundantly sufficient for one body, while they very significantly remind you, that the greater part of their own is not even covered.

Though rather troublesome for the present, we are pleased to find this characteristic so prominent. It

shows us their idea of the superiority of foreigners, at least in some respects, and we hope will render them less tenacious of their religious opinions, when they find them so totally different from the sentiments of more polished nations. Some of them exhibit much affection and gratitude for the medicine and books. To-day the number of applicants for the latter has exceeded any thing of the kind we have yet witnessed. High and low, priest and people, men and women, old and young, natives and foreigners, all throng our cottage, and urge their suit with an eloquence which can scarcely be resisted. The small number of books compared with the wants of the people, makes us cautious in their distribution, and them earnest in their requests. The novelty of the thing is no doubt the great attraction. Still, we know that their hearts are in the Lord's hands, and that the heathen are the purchase and inheritance of the Savior.

As the tract, though not clothed in Scripture phraseology, and not free from errors, is an epitome of God's word, and illustrates particularly the redemption of the Savior, we are encouraged to believe that it shall produce effect.

August 1st.—Whenever the weather would admit, we have spent an hour or two before breakfast, in teaching the people, from house to house. They listen to the Gospel with attention, and though their own idolatry is plainly denounced, say nothing in its vindication. We daily meet with the very counterpart of characters in Gospel lands; men who will take the subject from your lips, and descant upon it with

eloquence, to those around them; but who evidently know little of its import, and nothing of its power. Their eloquence is exhausted upon minor topics, and when reminded of the great mysteries of the Gospel, —the points of difference between Christianity and the ethics of Confucius, they show by their silence that they are quite as ignorant as their audience.

August 20th.—Since our arrival, we have been visited by several of the princes, whose curiosity and covetousness prove rather troublesome. The most interesting character among them makes himself well known to all visitors, and would, if divested of the fear of royal displeasure, and rightly guided in his fondness for foreign customs, become the greatest blessing to the nation. He is the younger son of the ex-queen; his elder brother, entitled by birthright to the throne, in the place of the reigning monarch, has become a priest, by which he is saved the mortification of bowing down to one whom he is unwilling to regard as his superior. The title of our visitor is, "Lord of heaven." His age is about twenty-three. He has acquired a smattering of English, and is one of the most intelligent, manly, and improvable characters in the kingdom. He is desirous to obtain a correct knowledge of our language, and probably makes this his principal object in visiting us. Our prayerful endeavor is to instruct him in the principles of the Gospel, and bring him to a knowledge of "the truth as it is in Jesus." We are animated in our efforts by the mere possibility that he may be preparing to exert an extensive influence in favor of Christianity—that

perhaps he may be kept from the throne, only to fill it in future as "a nursing father" to the church.

This evening is the fourth in succession that we have been *honored* by the visits of young men in the higher walks of life. One of them was a prince, to whom Mr. Tomlin had given an English Bible when at Siam before. He has a peculiarly amiable countenance, and fascinating demeanor; but, like all his countrymen, is as inquisitive as a child in examining every foreign trifle that catches his eye. He took the last bound tract on our table, and left upon our minds an impressive concern for his everlasting welfare.

Two of the Prah Klang's sons, with their suites, spent the last evening with us. The elder is an intelligent though crafty youth, who exerts a powerful influence for one of his age, and is probably destined to make a conspicuous figure on the political arena of Siam. From his inquiries about the book we had been distributing, whether it was written and printed by natives, and, if not, who it was that had taught foreigners the language, we thought we saw symptoms of alarm, or suspicion, which were probably transmitted from the old man who sent him. We gave him an unbound volume of the book, about which he inquired, assured that he could find nothing exceptionable in it, and hoping that he might be led to examine it much more minutely and profitably, than the *when*, the *where*, and the *how*, of its production.

August 22d.—An event occurred to-day, which we earnestly pray may be repeated, until the whole kingdom is converted to Christ. A priest, of a very respectable appearance and train, sent a messenger be-

fore him, to inform us that he had read our book with approbation, and being unable to comprehend some of its doctrines, would be happy to receive from our lips a solution of his difficulties. He waited a short distance from the house, until the messenger returned to him with a favorable answer. He remained a long time, and plied us with such questions as convinced us that he had thought deeply on the subjects. The Savior of sinners was the burden of his inquiries—who he was—what was the distinction between him and the Father—whether his love extended to men of all nations—how he expiated the sins of the guilty—and whether God the Father bore an equal affection to the world.

He was particular in inquiring about the nature of sin, the process by which the heart could be sanctified, and the manner of divine worship. Many points of minor importance were proposed, and a number of his own opinions submitted to the test of our faith. Such was the earnestness of the man, that when he thought his questions not perfectly understood, he would turn to a Chinese youth in his train, and beg him to put the inquiry in Chinese. It afforded a good opportunity for preaching the Gospel to apparent advantage, and many most important ideas were suggested to his inquiring mind.

September 10th.—Three priests of distinction spent part of the evening with us. Probably with the fears, though evidently not the object of Nicodemus, they came "by night." They had been before, and had greatly interested us by their mild and friendly demeanor. Of Jesus and his religion, they always speak

with approbation, though, we fear, not always with sincerity. It is delightful that his blessed name, and some knowledge of his character and offices, are becoming familiar to these deluded men. It is by no means uncommon for us to be saluted by the title of disciples of Jesus,—often with an encomium upon the gracious Being whom we serve. The folly and consequences of idol worship were plainly pointed out to-night, and the unpublished portion of Scripture, containing the sermon on the mount, given to one of them to read aloud.

That their own religion sits lightly upon many of them, is evident from numerous facts. Some of them do not hesitate to eat, and even to ask us for, articles strictly prohibited in their laws. Though not allowed to partake of any thing after the mid-day meal, two of our visitors had infringed the rules before, and were waiting to-night only for the assent of their superior.

Since our arrival, the priests have constituted a large proportion of our visitors. Hundreds, probably thousands, have applied for books and medicines, and not a few of them have become very sociable, and frequently spend part of the day, or evening, with us. They express not the least aversion to the dissemination of a faith, which they might know is opposed to their own. Many of them, there is every reason to believe, care nothing about their own religion, and know as little about ours. Not expecting to remain in these monasteries beyond the term of their pupilage, they appear to feel themselves quite as much at liberty to gratify their curiosity, as to sacrifice it to an object in which they have no permanent interest. Se-

lected from all classes of society, and destined to fill all stations in public life—having abundant leisure to read, and seemingly desirous to learn the contents of our little volume—we should be callous indeed, if our hearts did not often move with sorrow for their blindness, and prompt the most fervent intercessions on their behalf.

Our most frequent visitor was introduced to us by a note from Gutzlaff, in which, he is recommended as "a friend of truth, thoroughly versed in the doctrines of Buddhism, humble and docile, a chaplain to his majesty." He is far above the standard of his countrymen, and one of the finest models of unchristianized men we ever saw. He evinces nothing of the idle curiosity of his countrymen; but is fond of science, and particularly anxious to learn the habits, languages, and religions of other nations. He comes often for instruction, and proves himself an apt and assiduous scholar. There is something more than ordinarily engaging in his countenance and deportment; and the knowledge he has acquired of Christianity, and the apparent candor with which he speaks of the gracious Redeemer, render ten-fold more deplorable his remaining darkness, and controlling fears. At his first visit we gave him the manuscript life of Jesus, which he read; since then, he has taken different parts of the unpublished Gospels for perusal.

September 19th.—Spent part of the afternoon, and dined, in company with one of the Cambojian princes. He was anxious to see the style, and taste the dishes of a European dinner, and Mr. Silveira very obligingly gratified him. About twenty years ago, himself

and elder brother fled from some disturbances in their own country, and placed themselves under the protection of the king of Siam. The king of Cambodjia, their father, has since died, and though the brother was the lawful heir to the throne, their patron has sternly refused them the liberty of returning home. A brother younger than either of those in Siam, has obtained the crown.

This prince, though among the most intellectual in the kingdom, has still all the curiosity of the most ignorant. Much of his time in the company of foreigners, is employed in making familiar and ludicrous remarks to his attendants. These generally spread themselves on the floor, according to an order which appears to exist among them, and as near his chair as possible. Whatever strikes the prince as peculiarly good or offensive, he hesitates not to pass to his prostrate train, for examination and remark.

The two most important facts we have gathered to-day, are that Cambodjia contains more than half the population of Siam, and has no Romish priests to oppose the introduction of pure religion. As far as we can determine, a few catechists are all that the Roman Catholics have been able or disposed to furnish their proselytes in that country, although the priests from Cochin-China and Siam occasionally pay them a visit.

There is every reason to believe that a Protestant mission might be planted in Cambodjia. The best situation would probably be near one of the mouths of its famous river, or perhaps in the vicinity of some of the settlements of Malays, Chinese or Japanese, who have emigrated to that country. An annual tra-

ding vessel visiting the place would be of double utility—rendering an acceptable, if not a necessary service to the missionaries, and improving by its traffic the secular condition of the people. Here again we must look to the "ships of Tarshish" for those preparatory and consecutive services, by which the Savior's reign on earth, we believe is to be hastened.

October 22d, 1831.—The present month is one of special interest to the Siamese. The priests are kept more employed at their solemnities than at any other time, and the whole nation, including the king, show more than a usual devotion to their idols. Offerings are made to the river, for its use and abuse, during the year. A part of their ceremonies consists in illuminations and fire-works.

Last night we took a boat, and went to the palace to witness an exhibition, in which the monarch himself takes an active part. The current, which at this season runs usually at the rate of four or five miles an hour, kept us some time on the way, and made us avail ourselves of every course in which its strength could be best avoided. Part of the way, we passed among boats moored near the shore; part, between floating houses and the land, and part, through small creeks or canals, which run nearly parallel with the river. This afforded another opportunity of seeing the style in which multitudes are obliged, and apparently contented, to live. The contrast is striking between the small and well-peopled huts of the common classes, and the spacious ground and buildings of some of the princes. These last occupy the best situations on shore, and are generally grouped with

temples, and the dwellings of priests who are supported at their expense.

We passed the Prah Klang, sitting in one of the floating houses, amusing himself with firing squibs in the water. The number and variety of small boats before the palace did not equal our expectations. As a mark of respect we were all obliged to keep on the opposite side of the river, whence the person of the king could not be distinguished. We waited until near midnight, before a lamp was lighted at the palace. A discharge of fire-works was then heard, and two large vessels, on either side of the king's watering-house, were lighted up with lamps. Then a number of small boats were richly illuminated, and sent down the tide. After which, rockets and a few inferior exhibitions of fire-works, were presented.

The full-orbed moon moving in silent majesty above us, and shedding a lovely radiance over the scene, repaid us richly for the beauties which her luster had eclipsed. When shall "her light be as the light of the sun, and the light of the sun as the light of seven days," in "this region and shadow of death!"

November 8th.—For a number of days, the king has been visiting the pagodas supported by himself, and furnishing the priests with such articles of necessity and luxury, as his zeal and bounty dictate. This work is considered highly meritorious; it is performed annually at this season. The temples built and supplied from the king's treasury are numerous, amounting to between twenty and thirty, and many days are usually expended in completing the round. The principal priest of each temple is arrayed on

these occasions by the hand of his royal master—the priest, according to the humble profession of the monarch, being the superior.

To-day the procession passed our house. It consisted of perhaps a hundred barges—many of them more elegant than any thing of the kind, I had ever beheld. The guard-boats—a splendid array—led the van. Some of them were so long and narrow, and so well manned, that they were capable of almost volatile speed, though at the slightest inclination it was evident that they would plunge their contents in the wave beneath them. Others of more substantial material, and larger dimensions, carried pieces of ordnance on pivots, and were managed by soldiers dressed in a flaming uniform.

The king's galley followed, said to be at least one hundred and twenty feet in length, and propelled by eighty men. A curve at the bow and stern raises it some distance above the surface of the water, and adds much to the elegance of its structure. It is made of one tree, and many lives were sacrificed in transferring it from its original bed to this place. This, however, is no consideration with the Siamese. It is by no means uncommon for numbers to perish, in conveying the kings, or men of authority, on expeditions of importance. Excessive toil, an exhausting climate, and want of relief—the boats being too narrow to carry more than one set of hands—soon produce fatal consequences to the unpitied boatmen.

His majesty's portly person had no other covering than a cloth about the loins; he was attended by a few of the women and children of his large family.

The boats of the princes followed, many of them but little inferior to the king's, and all with horses' tails, —the insignia of their rank, suspended from the bow. The train was closed by the barges of persons of less importance, and the whole extended probably more than a mile. We were obliged, at the command of a precursor, to shut the door,—a ceremony expected from all, before whose houses such a sacred personage passes. The length of the array—the great diversity of boats—the unanimous shouts bursting from so many lips—the noise of those who beat time, with the uniform motions of the paddles, and the rapidity with which the pageant hastened by, rendered the scene as lively to the senses, as its object was sickening to the mind of the Christian beholder. How dreadful is the influence of the great deceiver over this nation, commanding his thousands of the pride and power of the kingdom to one feat of idolatry.

December 1st.—For about two months, the Meinam has overflowed its banks, and laid the surrounding country under water. It is said not to have equaled its present hight for the last thirty years. This morning we took a boat and steered for the fields where we had repeatedly walked, expecting to see one liquid expanse, unbroken save by the trees and scattered houses. We were disappointed, for though we proceeded some distance, and might have gone as much farther as we pleased, the luxuriant rice had so far overtopped the level of the water, that at a distance the latter was not perceptible. The laborers were moving about in boats, cutting the paddy, and attending to other business. The country is nearly a

dead level, for an immense distance, and so general is the present flood, that it is said you can leave the channel of the river, and make a straight course to Juthia, the ancient capital, about one hundred miles distant.

That there would be some obstruction from the tops of the paddy appears to us very evident, unless the soil is more depressed, or less productive above Bankok than in its immediate vicinity. The houses built upon rafts have greatly the advantage at the present crisis. In many of the others the water is so deep, that their occupants are obliged to erect platforms above the floor upon which to sit and sleep. It is a time of suffering to the poor, many of whom have made no provision for this exigence, and are compelled to throw themselves upon the charities of a heartless people.

December 6th.—About a fortnight ago, a China boy appeared before our door, and being friendless, poor, and ill, entreated us to take him in. His case demanded our pity, and we could not refuse. His employment had been suspended on account of the overflowing of the waters, and no man would receive him. While they have means, there is no want of relatives and friends; but when the appeal is only to pity, it is of little avail. The cruelty of the Chinese especially, is unnatural. They have even brought their sick, reduced to the last extremity of disease, and after laying them before the door, endeavored to make their escape unobserved, glad to get rid of the incumbrance, and careless of the consequences. The boy lingered until Sunday, when he was

found dead on the steps leading to his door. He had probably felt a sense of suffocation, and died in the attempt to get into the air.

There was something very affecting in his case. Of six of the dialects spoken in the empire, and employed more or less by those who are found in these parts, his was the only one of which neither our teacher nor ourselves knew any thing. We had both been laboring the very day of his death to communicate some idea of spiritual things to his mind, but without effect. Oh, how impressive is the call from the clay, which its immortal tenant, in deep ignorance has just left!

December 25th, Sabbath.—Besides the small band, consisting of only four or six, who usually worship with us, there were two strangers present this morning. They had called for medicines before, and from their willingness to listen to the doctrines of salvation, and a partial knowledge of these doctrines previously obtained, much interest was excited on their behalf. One of them mentioned a few days ago, that he had known the God of heaven for a number of years; but had never seen the "sacred books,"—doubtless a very imperfect acquaintance. The other said that his neighbors came to his house to worship the true God with him; but here again we cannot but suspect a near approach to heathenism, both in their ideas of the Lord and of the manner of his worship.

They appear, however, like those who are "feeling after the Lord," and we earnestly hope that He may be found of them. There is something so peculiar

in their case, that we are encouraged to believe an invisible hand is leading them "out of darkness into marvelous light."

27th.—To-day we saw an illustration of heathen cruelty. The skiff of a lad was upset a short distance from the shore. He clung to the boat and begged the assistance of two men going by. They passed within a few feet of him and paid no attention to his request. He was carried about half a mile, with a strong current, and though others approached very near, none would stop to rescue him. When I saw him last, he was laboring with his feet and the paddle, to get his boat to the shore. I asked the inhuman men the cause of their cruelty. Some made no reply. One answered in a tone of excitement, "He did not call," though he evidently knew not, if he even turned to see, whether the lad was not too much exhausted for the exertion. Though this instance is the first of the kind I have seen, it is by no means uncommon. Mr. Tomlin says, they have even been obliged to hire them to rescue their suffering fellowmen from imminent danger. What a blessing is the Gospel, in its meliorating as well as saving influences, upon the character of man!

Another event, which evinces the patriotism, perhaps the cruelty, of a Brutus, has recently occurred. The king was informed that his son, the heir apparent of the throne, was in the habit of smoking opium. He immediately commanded his property to be sold, and his person to be arrested and imprisoned, for execution. The mother interceded in vain. The other princes, and men in authority, exerted their in-

fluence in behalf of the youth, with no better effect. The second king, though very ill, finding that the prince was about to suffer a cruel death for a common crime, was conveyed to the palace, and succeeded in averting the threatened doom. The circumstance has produced considerable excitement, and may tend, in a measure, to prevent the prevalence of a ruinous vice.

December 29th.—To-day we are cheered by some pleasing facts, which render it evident that the seed sown in this wilderness begins to appear. The two persons mentioned, as the increase to the usual number of Sabbath worshipers, came again to-day. One of them had had his head cut by a stone thrown at him, while these two and a friend were convened for reading the Scriptures and prayer. The house, they say, was assailed by a number of Siamese, who were probably offended at their departure from the heathenish customs of their neighbors. They were informed of the sufferings often endured by God's children, for the same cause, and they manifested no disposition to be prevented from their newly commenced duties.

In visiting a sick man, who is in a shocking state of disease, we found that he knew something of the Lord, and professed to worship him alone. He was too weak to read himself, but a neighbor came in, and read the Christian tract to him. This neighbor had been employed as a carpenter, by us, and manifested much intelligence and interest in his inquiries about the Christian religion. Yesterday he was instructed, at his own request, in the nature of prayer—a subject

upon which their previous notions render the nation absurdly ignorant. My teacher, whose own heart is like the nether millstone, mentioned the case of a man who came to see him after the business of the day, to have the sacred books explained. He said that the man had no idea how the Lord of heaven should be worshiped, and when informed of our Sabbath services, asked whether he might attend.

Another striking case occurred in the dispensary to-day. While a lad was employed in reading part of a Siamese tract, another, of about eight or nine years of age, who sat near, repeated some of it before him. I asked him how he knew it; he replied that his father and mother taught him—that they read the Christian tract every day, and worshiped the Lord of heaven. That there is some truth in this, is evident from his own knowledge.

Thus the Lord shows us that our labors are not in vain, just at the time when my companion is leaving the place, and my own health has become so much impaired, as to unfit me in a great measure for exertion, and to render a change desirable, if not necessary. How important that this, and every other heathen station, should be occupied by numbers, that when some were compelled to retire, others might remain to carry on the work.

January 2d, 1832.—The priest who was at first introduced to us by letter, and who has called repeatedly since, came this evening with another, who had also visited us previously. They had heard before entering the house that we both were going, and appeared more than usually affectionate. We spent all the

evening in endeavoring to persuade them to turn from idols to the only living and true God. They listened with attention, asked many questions—one of which was, whether God disallowed idol worship—and appeared more solemn than we had seen them before. The superior has a mind of ready and comprehensive powers. He has copied nearly two of the Gospels, and generally understands what he reads. He spoke of the fig tree which Jesus cursed, and we endeavored to enforce its application upon himself. We have reason to believe that he is convinced of the folly of idolatry, and impressed in some degree with the reasonableness, if not necessity, of the Christian religion. But his rank is high, and the consequences of changing his faith, which his grasping mind no doubt fully apprehends, will probably produce a struggle of soul, before he is made to submit. His plea for not being a Christian, is ignorance. He says he knows but little *yet*. May "the fear of God which is the beginning of wisdom," embolden him to profess Christ before his perishing countrymen.

January.—There is something in the beauty of the heavens at this season of the year, which makes up for the destitution of every earthly charm, and exceeds anything I ever noticed in other climates. For many weeks there has scarcely fallen a drop of rain. The atmosphere during the day is so clear, that the eye wanders through the boundless field of vision, with a most animating range. Nothing can exceed the glories of the morning and evening twilight. The burnished heavens,—the broad rays of the hidden sun, shooting up the wide arch of the firmament,—often suc-

ceeded by transverse streaks of the most delicate and varying colors, and these yielding to a thousand softer and still softer tinges, hold our eyes and hearts at the close of each day, in glowing admiration, until the stars have one by one unveiled their glories, and all the celestial worlds beam forth through the azure with the brightest radiance. Between the rains and the commencement of the hot weather—a space of perhaps three months—the climate is delightfully temperate. The summer commences very early, and the heat is often intense before the rainy season begins.

January 5th.—As we passed up the river this morning, the gilded temples and spires of idolatry gleamed in the first rays of the rising sun, and shed a luster on the scene around them. Priests in crowds were passing about, while women with large vessels of boiled rice, and other provisions, were sitting before the doors of the floating houses, or in their boats, measuring to each his allowance. This finished, they put both hands to their forehead, by which gesture they worship their idols, while the priest deigns them no recognition of their reverence. We called upon a man in public office, and were informed that the king is preparing to consecrate eight new, and newly repaired temples. On the occasion he throws away a vast sum of money in support of his "royal estate." A fixed estimate is placed upon his person, his palace, some of his wives, his sons, his plate and other articles. Each distinct sum is written on a scrap of paper, and put within a lemon. Some of them amount to one thousand dollars a piece. His majesty ascends an elevated place, and scatters these lemons among the assem-

bled crowd, and those who get them receive their respective sums, upon presenting the paper. Thus like the afflicted at the pool of Bethesda, the most needy are thrust aside, while the more vigorous and less miserable come before and divide the spoil.

We passed a funeral procession. The body was placed in a coffin shaded by a large canopy. From the coffin a piece of white cloth was passed over the shoulder of a lad, dressed to represent an angel, and fastened to the garment of a priest, sitting near the bow of the boat. By this means they say the priest conducts the deceased to happiness. The body is then taken to a temple, and burned according to the custom of the country.

Before returning, we called at two of the most spacious and magnificent pagodas in the city. The superiority of the one consists in the situation and arrangement of its buildings—the other in their multiplicity and magnificence. In entering the outer court of the latter, the attention is first arrested by large images, more like horses than any other animals, and occupying the place of warders. All the gates are guarded by these, and another class of still stranger figures, intended to represent the body of a man, with a face of mixed features—a combination of man, beast, and bird—all distorted, and giving the countenance a hideous expression. Within this outer court, are a large temple and oratory, where the priests deliver their discourses, two or three high towers and an extensive row of open buildings. Having passed through the court, you enter a second gate, and find a more

spacious area, surrounded by walls and corridors, and embellished with spires of still larger proportions.

A quadrangular block of buildings stands in the middle of this area, having a central temple on each side, and connected by smaller ranges. We entered one of the large temples, desirous, if possible, to pass through and examine the interior. A number of priests were stretched upon their beds, sleeping; others were whiling away the time at trifling employments, and before them and a large idol, objects of nearly equal veneration, women were worshiping. Again our irreverence was the subject of inquiry, and again we pointed them to Him who had denounced such abominations, and who alone is to be worshiped. Some were silent and sullen, and refused to open the inner door. One who had perhaps received a ray of true light, helped us in explaining our message. After almost compassing the buildings, which proved no inconsiderable walk, we found an open door, and entered. The whole outer range we had thus surrounded, with another of nearly equal extent, a few feet within, was completely filled with rows of gilded images, of different sizes, and in different attitudes. The number of idols was variously stated by the priests, and others. Our own calculation made the aggregate between six and seven hundred, though we could not have seen them all, and none of the natives would admit that there were less than a thousand. The largest image was upwards of thirty-five feet high. Inclosed by these ranges of buildings we found another court, containing a number of tasteful ornaments, of a pyramidal form, and with a splendid

temple in the center. Had "Holiness to the Lord," been inscribed here, this inner temple, as guarded as the "sanctum sanctorum," would have appeared more beautiful than any thing of the kind we had ever seen.

While our eyes were employed in examining these objects of admiration and horror, our tongues were active in argument with the priests and others who followed us. The longest discussion took place in presence of the largest idol, with two young men, who were more zealous for the honor of their gods, than any we had before met. One of them insisted that the image could speak, for pointing to a large tablet before him, he said "all this was dictated by him." The other, retorting our exposure of their folly, scornfully represented the cross, with his fingers, believing that all foreigners were Roman Catholic idolaters, and plainly showing that papal abominations had proved an offense, even to these ignorant heathen. We were assisted in correcting this mistake—alas, how common among the ignorant!—by an intelligent looking man of middle age, who had evidently received some correct and impressive knowledge of Christianity—probably from the books, and who aided us in our arguments with much apparent interest.

In some of their temples there is a great display of paintings, and the subjects brought together show the extreme ignorance and depravity of the nation. The walls of one of them which I visited, were completely covered with representations of heaven, earth, hell, and one of the stars of which their books speak. There were angels, men, and monkeys, foreigners, or caricatures of white men, and dignified natives—

scenes of gaiety and sadness—by land and sea—of war and peace—with almost every sketch which could be framed from their sacred books, or conceived by their versatile limners. Such another chamber of imagery I never beheld. My informant, the prince, remarked that the object of these paintings was to instruct the illiterate, through the medium of their senses. How far he is indebted to some of his friends for this truly papal apology, I know not; but that he is familiar with many of the notions of the Romish church, is quite evident. One day he pointed to the tower connected with a temple, and inquired if I knew what was deposited in it. I told him that I had heard that some of them contained money. He replied, not money, but the bones of God. I asked him how that was possible, for God has no body, and a spirit has no bones. He answered the Roman Catholics speak of the bones of God. I told him that the Roman Catholics in these countries were very ignorant; but I scarcely believed quite so ignorant as to speak of preserving the bones of God—they must have meant the bones of good men. O yes, said he, I mean the same thing, these are the bones of good men. I am not certain but that my apology was unwarranted, for their saints hold the same place and receive the same honors, as the gods of the heathen.

The journal of our first visit to Siam closes with the last notice. The greater part of the occurrences recorded at the time, have been omitted. Enough has been extracted, to present to those who did not read the journal, some glimpses of Siam and her population, as well as some idea of the means employed to

raise them in the scale of human and responsible beings. The most important inquiry remains to be answered—What has been the result of these exertions and favorable appearances—how many "have turned to God from idols, to serve the living and true God, and to wait for His Son from heaven?" We answer: We know not that this has been the case with any—the time has been too contracted to draw a conclusion. A heathen's mind cannot be enlightened in a day, neither is it reasonable to suppose that his heart will be renovated, until his judgment is reformed. The means which ordinarily lead to this result have not been employed. We have done little more than scatter the good seed, and that upon ground loaded with noxious weeds, without having had time to witness its springing, still less to cherish it into lively strength.

And here it may not be misplaced to caution the reader against those favorable, though false conclusions, which are too frequently deduced from missionary journals. The difficulties of writing so as to inform the Christian world of actual occurrences, and yet not to sacrifice a faithful report to the dreaded evils of misinterpretation, every missionary must feel. The song of the ploughman and sower, especially if he express the joyous *expectation* of the harvest, is confounded with the shouts of the reaper, and then, when the mistake is discovered, the laborer and not the listener is blamed. We do not say that no misconceptions have been transferred from the mind of the sanguine reporter to his reader; but in the great majority of cases where mistakes exist, we believe

they originate with the latter. For instance, when we speak of the avidity with which the heathen receive Christian books, the best motive is charitably conceded them, when even the worst may have been artfully concealed. When their conversation is detailed, they receive credit for a certain amount of knowledge, which among Christians is connected with their expressed sentiments, but which their future lives prove they do not possess. They are believed sincere, when they neither feel what they say, nor know that the truths they profess should control the heart. Their own views and associations of every thing sacred are so opposite to ours, that without much experience and severe scrutiny, we cannot determine the standard by which to test them; and even with this intimate acquaintance with their modes of thought, and measures of estimate, there is constant danger of being deceived through the hypocrisy of some, and the self-ignorance of others.

In our excursions abroad, and in their visits to us, we met with numbers who evinced a superficial knowledge of the contents of the book we had distributed. A few seemed to manifest some impression of the truth upon their hearts. We had pleasing evidence that the spirit of inquiry was abroad; but there were no grounds of certainty to conclude that any had been "renewed in the spirit of their minds."

CHAPER XI.

PASSAGE TO SINGAPORE AND MALACCA.

January 14th, 1832.—Soon after midnight, on Friday last, we left Bankok and proceeded in a barge to Paknam, where the brig Sebastian was lying. Capt. D. L. Shaw had insisted upon our taking a passage with him, for which he refused all compensation. Messrs. Hunter and McDonald, by whom the ship was chartered, and the only Europeans in the place, were among our fellow passengers. We reached the brig early on Saturday morning, and immediately weighed anchor. In passing over the bar at the mouth of the Meinam, the line gave just as much water as the vessel drew; yet nothing occurred to impede our progress, and in a few hours we were ploughing our way down the Gulf of Siam. With a leading wind almost the whole passage, and with no obstacle, apparent danger, or peculiarity of any kind, we reached Singapore yesterday (Friday) morning. I took up my abode with Mr. Thomsen, and Mr. Tomlin proceeded to Malacca, where Mrs. T. is residing.

Singapore is an important missionary station. It contains a population of about twenty-one thousand

souls, of whom upwards of eight thousand are Chinese, and seven thousand Malays. The remainder consist of Europeans, (of these, there are upwards of one hundred,) Indo-Britains, Armenians, Arabs, Hindoos, Bugis, and Javanese. As a sphere for missionary operations, Singapore owes its greatest value to its relative advantages. There is no other mart of commerce so much frequented by native vessels, from the different kingdoms and islands of South-Eastern Asia. China, Cochin-China, Cambojia, Siam, the Malayan Peninsula, on the continent, and Sumatra, Java, Borneo, Celebes, Bali, Manilla, besides many other islands farther east, and numerous places of less importance, in all the neighboring settlements of the Straits, send forth their yearly fleets to this free port; and return to their respective places, loaded with the comforts, the luxuries, drugs and dregs of civilized nations. Many of these *proas* are from places which have never been frequented by Europeans, and where there would be the utmost hazard in venturing.

How important that this fountain of commerce should be supplied with "the water of life," and made to send forth its rich streams into the different and distant tracts of heathenism with which it communicates.

But like the other ultra-Ganges stations, Singapore has received very little attention from Christian societies at home. At present, Mr. Thomsen is the only missionary in the place. Being laboriously engaged in the work of translation and printing—the primary and most indispensable business of a missionary—and enervated, almost exhausted, by the ravages of a pro-

tracted illness, he has but little time and strength to attend to the external duties of the station.

Singapore is the great factory of Malayan publications, and the depot of Christian books, in the common languages of the Straits, and neighboring islands. A greatly altered version of the Malayan New Testament is nearly completed by Mr. Thomsen, and will soon be ready to take the place of the old edition, prepared by the early Dutch chaplains.* Considering the poverty of the language, and the many disadvantages under which its translation was made, the old version is a work of much merit; still, it contains words and phrases quite unintelligible to the reader, who neither understands the Arabic vocabulary, nor the Bible idiom. Beside this important work, which is now partially printed, a number of others have issued from the same press, and been extensively circulated. There are at present three Chinese schools, in the place, under the superintendence of Miss Martin. The little comparative stress laid upon the mere acquisition of the Chinese characters, as well as the pains taken to illustrate the ideas they convey in the native tongue of the children, is highly commendable, and worthy of universal imitation. A desire to acquire the language is their only inducement to attend, but as the books employed are all adapted to convey a far more important knowledge, the great object of the teachers may be readily gained without interfering with that of the parents and children.

Formerly there were two or three Malay schools,

* This edition has been finished, and is now in circulation.

under the superintendence of Mrs. Thomsen, but a want of sufficient health to contend with the embarrassments, which indifference, indolence, and Mahomedanism combined to produce, has obliged her to discontinue her labors for the present.

The good which might be effected in Singapore by education, is incalculable. It is true it requires much zeal, self-denial, and perseverance in the teachers, but if there were those who gave their sole attention to the schools, the obstacles which now exist would gradually yield, until the task became comparatively easy. The sphere is peculiarly adapted to ladies. A number of girl and infant schools might be established, to the great advantage of children, parents, and society at large.

The European population of Singapore are greatly favored in the faithful preaching of one,* who has their eternal welfare at heart, and whose prayers, and counsels, and purse, and heart, and hands are devoted to every cause that glorifies his Lord.

January 29th.—We determined to spend part of yesterday among the Chinese, Malays, and others in the town. The engagement was very animating. We soon separated,—Mr. Thomsen took the Malays and Kalings, and I the Chinese. Wherever we stopped, numbers gathered around us, and listened to our remarks, and received our books with the utmost readiness. They even came to the door of the carriage to solicit tracts, when they were all disposed of, and we were about returning home.

* The Rev. R. Burn.

February 26th.—This morning we took a number of books, in three of the most current languages of the Straits, and visited the southern and western shores of Singapore island. On the way we passed a number of boats covered with small mats, and inhabited by a race of people, who prefer these confined prisons to a residence on land. As their mode of life is the same as that of those who dwell on the waters in China, and tradition says that the latter are emigrants from some external country, it is at least possible, that they and the *orang laut*, as these are called, may have had a common origin. They live almost as irrationally and slothfully as the indolent tribes of beasts around them. Every movement seems dictated by the necessities of the day.

We found a very thin scattered population on shore, scarcely any of whom were capable of reading. They had lately caught two or three tigers, of a huge size, and terrific appearance. Their snare is a large hole, which they fill with water, and then cover over with brush. A dog is fastened to the center of a narrow board which passes over the pit, and is made of such frail material, that when the ravenous animal leaps upon his prey, there is nothing to support him, and he sinks into the water beneath. In some places the country has been cleared and entirely deserted. After forming a settlement, by removing all the thick underwood, and planting fruit trees, if a sudden death, or something a little uncommon occurs, they imagine that the place is infested by a malicious spirit, and immediately leave it. We found a few Chinese scattered about, where there were any advantages for

making money, and to them, and to all who could read, we gave books.

March 6th, Tuesday.—I left Singapore for Malacca on Saturday, in one of the small vessels plying between the two places. I was the only exception to a crew and cargo of Chinese, and natives of the country. The place assigned for European passengers is so low and crammed with goods, that I was obliged to creep into it,—and then the only choice of posture was between lying and sitting. There was, however, a free current of air, which is far more important in these hot regions, than all other external comforts. Had the breeze with which we started, continued, twenty-four hours would have completed our passage; but as we were becalmed through the greater part of the day, we did not arrive until Monday morning. The number of Chinese on board afforded free exercise for my stammering tongue, and rendered the voyage a season of instruction to at least a few of them.

The town of Malacca, from the offing, has a rural aspect. It stands on a plain, with numerous trees interspersed among the houses, though without any striking feature. The most commanding object in the vicinity, is the ruins of a large Romish church, founded by Francis Xavier, which occupies the principal elevation near the sea-shore. There is a small light-house and telegraphic apparatus upon the same site. The interior of the country is diversified with a few hills, and a range of distant mountains bounds the prospect.

The place is rendered sacred by the early death of two most useful missionaries. Milne and Collie are

names which shall ever be remembered among the distinguished benefactors of China. Though their career was brief, their labors were arduous, and the works they have written and translated into the Chinese language, are among the means by which the regeneration of that empire is to be produced. Mr. Hughes is the only missionary at the station. Tomlin returned with me from Siam, to take the superintendence of the college; Mr. Kidd, the principal, having been obliged to return to Europe for the benefit of his health.

March 9th.—Malacca boasts a healthful climate, interesting scenery, and pleasant roads. The principal "drive" for exercise, is around a large Chinese cemetery, which stretches over an irregular surface of ground, and incloses two or three miles within its limits. Some of the tombs are extensive and ornamental. There are one or two retreats a few miles from the town, along the sea-shore, to which the residents resort for relaxation from duty, and bodily recreation.

This evening, attended a religious meeting, in one of the Chinese schools. It was conducted as lecture meetings are in Christian lands, by prayer, singing, reading, and exhortation. More than a dozen Chinamen were present, and gave good attention. The place, object, worshipers, and especially the season, a week day evening, imparted a peculiar interest to the occasion. Oh how animating the prospect, when the Lord shall be worshiped in heathen, as in Christian lands; much more delightful, when "His will shall be done in earth, as it is in heaven."

March 12th.—The Anglo-Chinese college, in this place, was instituted for the purpose of qualifying young men to become teachers to their countrymen, with the earnest hope that the "God of all grace" would sanctify their talents to himself. Among the few who have fully answered the expectations of the missionaries, is Leang-Afa, who received his early and lasting impressions, while engaged as a printer to this institution. If native teachers are to become the chief instruments in the conversion of the nations, schools of this kind are probably the means, by which they are to be trained for their office. For some years past, the number of young Chinese in the college has equaled between five-and-twenty and thirty. The aim of the teachers is to give them instruction in the Christian books, translated into their language—also to teach them the English, and advance them in their own literature. All the Chinese connected in any capacity with the institution, are called together every morning at seven o'clock, for the reading of the Scriptures, singing and prayer. An hour later, those who do not understand the Chinese, are assembled by the Malay missionary for the same purpose. The remainder of the time is devoted to their several engagements, and the day is concluded as it was commenced.

On the Sabbath, there is preaching in the chapel belonging to the society, by both the missionaries, in the languages of their departments. Two or three stated services are also held in the week, generally in the school-rooms, where a small number assemble, and the services are conducted as the one described.

Connected with the college, is a printing establish-

ment, where a large proportion of the Christian books distributed at the different Chinese stations, is prepared. There are also fonts of English and Arabic type, the latter for the Malayan language. Malacca is highly and justly celebrated for the number of its native schools. Children of Chinese, Malay, Portuguese, and Kaling parents are all taught in their respective languages, the truths of Christianity.

There are, at present, about one hundred and fifty or two hundred Chinese boys, belonging to the schools, superintended by the principal of the college; one hundred Chinese girls under the instruction of Miss Wallace; between two hundred and fifty and three hundred Malay children, under the care of Mr. Hughes, the Malay missionary; and about two hundred more, principally Tamul and Portuguese, in charge of the ladies belonging to the Resident's household, and one or two others of a kindred zeal, who live in the place. These schools, as the reader may infer, afford a fine sphere for female usefulness. They have been much blessed with the influence and efficient labors of active ladies, and might be made still more extensively beneficial, if they received the patronage from abroad which they require. Alas that this should be the chief complaint, in every place where efforts are made for the conversion of the heathen. In every plan of Christian benevolence, the missionaries and teachers find a liberal patron, an efficient coadjutor, and a most congenial friend, in the Hon. S. Garling, Resident of the station.

Since the writer left Malacca, several changes have occurred. Some of the girls' schools have been sus-

pended for want of funds, and two or three ladies who were actively engaged in teaching have been removed. Mr. and Mrs. Evans, of the London Missionary Society, have been added to the mission. The former has taken the place of Mr. Tomlin in the Anglo-Chinese college, and Mr. T. has entered into the important work of teaching the young on a more extensive plan, than had been pursued before.

It is highly important, that female education in Malacca and in all the East, should be taken up by ladies in Christian countries, and supported with the zeal and perseverance which the object demands. The author is happy to state that a society for the promotion of female education in the East was formed in London, in July 1834. The editor of the London edition of this work writes in a note on this place, that "a grant of £50 (nearly 225 dollars) has already been transmitted to the Malacca schools, and the committee have made choice of a lady, in all respects well fitted for the work, who is now (March 1835) on the point of proceeding thither, to undertake their superintendance. The committee hope shortly to send an agent to Singapore, and they believe that in many of the places mentioned in this work, schools might be established, with every prospect of success, were a sufficient amount of funds placed at their disposal to enable them thus to extend their efforts."

On Tuesday evening, March 27th, left Malacca in a native brig, bound to Singapore, with such a number of fellow-passengers, principally Chinese, as at night filled the berths, covered the floor of the poop-cabin, occupied nearly all of the space below decks,

and rendered it difficult to walk, without treading upon some of them. Owing to calms, opposing winds, and numerous obstructions on the uncoppered bottom of the vessel, we did not arrive until Monday morning, April 2d.

When confined a number of days, with the same persons, it is difficult, without a great command of their language, to comply with the promptings of duty and compassion towards them. The subject of Christianity, after being introduced a few times, and enlarged upon sufficiently to teach them how they can be saved, becomes stale, and requires a variety of phraseology to place it in different lights, and render it at all interesting. One expedient has been adopted, and I believe with profit. When assembled in groups for conversation, of which they are very fond, I have interrupted them—offered the most respectable of their number a Christian book, to read and explain, for the edification of the rest; and then joined the company upon the floor, as an auditor and occasional prompter. At these seasons I have felt the deepest interest in interceding in their behalf, and could not but hope that the plan would be blessed.

After returning to Singapore, the writer awaited the first opportunity for Siam. During this interval, he frequently accompanied Mr. Thomsen, in the distribution of books, both on shore, and in the harbor. The season at which the Chinese visit the tombs, afforded an opportunity for much exertion, both in teaching them orally and in distributing books. All the junks from China were supplied, and others from Siam, which were manned with Chinese sailors.

April 18th.—Last evening embarked in a China junk, for Siam. An effort was made to procure a passage, immediately on my arrival from Malacca, but the captains of the junks refused to take me, from fear of incurring the displeasure of the Siamese king. For the present opportunity, I am indebted to the kindness of W. Scott, Esq., the custom-house officer, who, from his situation, has much influence with the Chinese.

The junk is about two hundred tons burden. In construction she is rather superior to the majority of Chinese vessels, presenting a less stern-like, semi-lunar bow to the water, and consequently being swifter and safer. She carries upwards of forty men, and has one or two passengers beside myself. Mine is the only white face and English tongue on board. It will probably surprise a western sailor to learn, that the men receive only about fifteen dollars a voyage, which consumes generally from four to nine months, and it will be no less amusing to a western traveler to hear that a native passenger pays but four dollars from Singapore to Siam, including his fare, which in itself is one, and at times, two months' board and logding.

The place assigned me, is a box, on the quarter-deck, resembling an oven, and so straitened in its dimensions, that I am under the necessity of creeping into it, and then can sit upright only upon a low trunk. With the exception of the captain, who probably wishes to frighten me out of a little more money, or into a little less comfort than was stipulated, the crew are rudely civil and obliging.

19th.—Have succeeded in changing my apartment for another at its side, less attractive in external ap-

pearance, but rather broader and cooler. The captain has relaxed the muscles of his face, and we are all now on the best possible terms. It proves a great source of amusement to them, to see me walk the deck for exercise. Bodily exertion of any kind appears to the minds of all these natives to be incompatible with comfort. They have an idea that this exercise must be a religious performance; and when I come out they frequently mention the number of steps and turns which the duty demands. I attempt to show them, by disappointing their conjectures, that this is the suggestion of their own fancies. It requires much presence of mind, in taking recreation, not to interfere with some of their strange notions. They have an idea, that walking with the hands behind the back is an ill omen, and retards the progress of the vessel. Other whims, too numerous and absurd to mention, prove rather annoying, where there is little disposition to be unbending in trifles, and none to indulge them in their superstitions. I find it an excellent school for the employment and improvement of my limited ability in that dialect of the language which is of the most service in Siam.

21st.—All things go on well but the junk, and she reminds one of a well-saturated log of wood, in her grievous, groaning movements. For the last forty-eight hours, it is doubtful whether we have made more than half the number of miles. When the wind is *abeam*, so great is the lee-way, that there is but little advantage in weighing the large wooden anchor. If by any means they are obliged to lower the main-sail, it is painful to witness the exertion of muscles and

lungs required to hoist the cumbrous mat* to its place. Two windlasses, one of which extends across the junk, and the other, from the main-mast to the side, are put in requisition, in this laborious task. The Chinese seem determined to lay their muscles under the least possible obligations to mechanical agency. When they wish to pump the ship, a pole is placed across, and some hight above the hatch-way, to which a pully is suspended. At one end of the rope passing through the pully, a large bucket is let down and drawn up by a number at the other end, while one or two are stationed below to fill it. The work goes on most cheerfully, though with the least show of subordination—the sailors having generally as much to say as the officers, and the officers as much to do as the sailors.

23d.—Last night the riot and revel of idolatry commenced. From the parade of gongs, gilt paper, and other ominous articles with which I was familiar, I was apprised of their intentions, and my spirit was stirred within me. I raised my voice—endeavored to convince them of their error, ridiculed their folly, warned them of their guilt, tried every expedient; but all in vain. The gongs and drums struck up, the paper was lighted, and cast into the sea, and the vain offering quickly and irreverently finished. They told me that the morrow was the *birth-day* of their goddess Ma-cho-po.

This morning, at the dawn of day, the same service was performed, and again at 8 o'clock, with many

*The sails of native vessels are generally made of mats.

additional offerings of flesh, fish, and cake. Again I summoned my tongue to the contest; but with no better success than before. Some laughed; others were angry. The chief officer, to whose reason an appeal was made, and whose previous conduct convinced me that he was a man of sense, took my interference in high dudgeon. My boy, feeling apprehensive of the consequences of denouncing their popular deity with such forwardness, came and begged me to desist. I certainly had no design to irritate them needlessly, nor any fear of attempting what a sense of duty prompted. What grieved me peculiarly, was the office of a quiet, interesting man, somewhat advanced in life, who had read the Christian books in my cabin, and who appeared to comprehend many of their truths. Instead of manifesting the least regard for what he had been taught, he stood before the image, kneeled a number of times, and bowed his hoary head almost to the deck. There was but one retreat from this affecting scene, and were it not for this refuge, the missionary's heart would often sink in utter despondency, beneath the pressure of his trials. Oh, how refreshing it is at such seasons, to pour out the soul in prayer to Him who not only has the power, but has announced his determination to destroy idolatry, and restore His ignorant, rebellious creatures to Himself.

The conversation on the subject of idolatry, commenced publicly this morning, and resumed at different times throughout the day, will, I sincerely hope, lead them to reflect upon the stupidity, as well as the crime, of worshiping those whom they acknowledge

to have been but men, and only the dumb images of whom they thus reverence. One favorite plea with them is, that different countries have different customs, —in other words, that fashion is law, and her vagaries imperious. Another reason which, if true, would be more rational, is, that those whom they worship, though they were mortals like themselves, have been transformed into gods, as the reward of their merit.

As has been mentioned, one thing which gives peculiar zest to a Chinaman's sacrifice, is the feast which follows. A good sized porker, preserved many months for the occasion, was slaughtered this morning, and after the formal presentation of part of it to the image, applied to the purpose for which it was really intended. They had been living before upon rice, salt fish and vegetables, and were prepared to welcome and enjoy this temporary change of diet. A delicate cut was very kindly offered to me, which I accepted, "asking no questions for conscience sake." Of all their ordinary meats, pork is the favorite among the Chinese.

May 2d.—Contrary to the expectations of myself and others, we were not out of sight of land more than twenty-four hours. Five days have nearly passed since we opened the rugged scenery of Tringano; and though we have been proceeding with all sails set, and a considerable breeze a part of the time, we have scarcely succeeded in leaving it out of sight. Tringano appears to be a projection from the peninsula of Malacca,—peculiarly varied in its general aspect, and notable for its piracies. It is said that the rajah is the head of the banditti. I was by no means grieved to learn that our vessel is too large to invite an attack

from these desperate marauders. About three years ago my friend and fellow-missionary, Medhurst, visited this place in a small boat, and encountered the most frightful dangers from pirates on the way.

The revengeful and sanguinary character of its inhabitants he thus describes. "What most disgusts and offends the eye of a stranger when passing through the town of Tringano, is the multitude of deadly weapons which abound among the people. Every man has a *kreise*,* sometimes two, and a sword besides,—with one, two, and frequently three spears on his shoulder; so that the mass of the people can do no work, having to carry such a load of destructive instruments about with them. The consequence is, the men are all idlers, and the women do all the work. The people being so plentifully armed, quarrels are very frequent and murders not uncommon. Immediately a cross word is given, the *kreise* is drawn. If the offender endeavors to escape, the spear is thrown at him, and if that misses, another is ready, and frequently a third, to do the work effectually." "Almost every evening one or another falls a victim to these deadly weapons. No notice whatever is taken of these murders by the ruling powers, however numerous and glaring they may be. The administration of justice is lax in every respect. The thief has only to restore the thing stolen and receive a reprimand; but if he is caught a second time making such depredations, he then loses a hand or foot, which is immediately cut off at the joint of the wrist or ankle. There

* A weapon resembling a large dirk.

is no such thing as flogging, or imprisonment, or working in chains ; all which degrading punishments the high spirit of the Malays would not brook ; gladly preferring death in their stead."

This afternoon, another feat of idolatry was performed. It was intended for an act of homage to the presiding deity of a hill, opposite to which we are sailing. Lamps were lighted, paper burned, cakes and fruit spread on a mat, the gongs rung, and the aged man spoken of before, bowed his head a number of times nearly to the deck. My spirits have seldom sunk so low. After what has been said, and what their reason assents to, the noise sounded to me like the knell of the second death.

9th—Last night we encountered a severe squall. The lightning, thunder, wind and rain gave the scene a sublimity, which the hurried confusion and want of skill evident among the boatmen, would have converted into terror to my mind, had it not been for "my hiding place and my shield." When the squall came on, the mate called for gold paper, and holding it up before the face of the storm, bowed, and threw it into the deep. What particular deity he was thus appeasing, it would probably have puzzled his own imagination to decide.

Last year it is said that thirty or forty vessels were lost, on their return passage from different places. My teacher says, that seventeen which sailed from Siam, and four out of six from Singapore, bound to China, never arrived. Several hundreds of their coasting vessels are reported to have met a similar destiny.

For two days we have been sailing in the vicinity

of most interesting upland scenery. It varies, from the small mound, through almost every gradation of hight and peculiarity of formation, to the lofty mountain, at whose feet this morning's mists were spread in delicate fleeces, and whose majestic head overlooks the floating clouds which love to linger around it. The castellated form of some of the peaks, rising to a considerable perpendicular elevation, is a peculiar feature.

On the coasts of the Malayan peninsula, there are a number of native states, in which, according to the belief of those who have visited them, missionaries might reside and labor. Some of these are subject to the king of Siam, and the rest under the government of native rajahs. From the most authentic information that could be obtained, both from the natives themselves, and the Malays in their vicinity, it appears there are four tribes of aborigines living in the Malayan peninsula, and known by the name of Sămang, Sakei, Udei, and Rayat. In stature and features they all like the Malays. The Samang tribe live in the depths of the forest, and never come down to the villages. They neither sow nor plant, but subsist upon the fruits of the forest, and the spoils of the chase. Their sole employment is hunting. Whatever they meet they kill with the *sumpit*, and eat all, whether bird, beast, or reptile. Their language is not understood by any one but themselves. They lisp their words, the sound of which is very indistinct, more like the noise of birds than the voices of men. They have neither king nor chief, but there is one whom they style *Puyung*, to whom they refer all

their requests and complaints, invariably abiding by his decision. They have no religion, no priests, and no ideas whatever of a Supreme Being, the creation of the world, the soul of man, sin, heaven, hell, angels, or a day of judgment. The *Puyung* instructs them in matters relating to ghosts, evil spirits, and sorcery, by the belief of which they are all influenced. They never quarrel nor go to war with another tribe. When one of the Samang tribe dies, the head only is buried; the body is eaten by the people, who collect in large numbers for that purpose.

The aborigines were originally one tribe only,—known in Malacca by the name of Jakon; from them sprang the Sakei, Udei, and Rayat. The four tribes are much alike, and speak the same language, though they keep distinct. Three of them cultivate the ground, trade in the neighboring villages, and bury their dead. The bark of trees furnishes them with clothing, the roots and leaves with medicine, and the branches and foliage with shelter for the night. They are entirely ignorant of their own history, neither knowing whence, nor how, nor when they came to the country.*

10th.—To-day a new feast of idolatry, at least new to me. A raft of bamboos was prepared, which they almost filled with gold and silver paper. This they let down into the sea, and then fired the paper, amid the noise of the gong, the solemn antics of the old man, and the offering of a variety of eatables, some of

* These extracts are from a small sheet published in the straits of Malacca, some time ago.

which, with less than their usual wisdom, were thrown into the water.

14th.—Last night we cast anchor outside of the bar, at the mouth of the Meinam; and now we are waiting for dispatches from the owner at Bankok. Notwithstanding the rigid laws of the kingdom against the importation of opium, and the rank and office of the person to whom the junk belongs, we have a quantity on board, which will no doubt detain us, until safely smuggled on shore. The weather is very oppressive. Scarcely a breath of air finds its way into my apartment, while the sun beats upon it with his fiercest rays. We find ourselves greatly favored, notwithstanding the apparent dullness of our daily progress. Two junks came to anchor shortly after we arrived, one of which sailed a month, and the other half a month before us. The last mentioned one refused to take me,—another instance of the Lord's kindness in disappointing our plans.

Thus closes the passage. I have seldom, if ever, been so much impressed with the degradation of the heathen, as during the month spent on board this junk. How striking, how total the change which the Gospel of Jesus makes in a rational mind! In fact, no mind is rational, until restored to its original harmony by the influence of the Gospel. The condition of the heathen is more deplorable than that of many maniacs in Christian lands; for these may have lucid intervals. They are sunk below the brutes, for their apprehension of things is correct as far as it goes. They are beneath the very stock and stone they worship, for these cannot mistake their worshipers for

dead men,—while their worshipers madly confound them with the living. Let those who say there are no advantages in the Christian religion, come forth and look upon these heathen. Civilization,—if that which has not a true religion for its basis merits the name,—has been exerting its influence for centuries, among the nation to which this crew belongs. And yet what do they know? All that they behold in creation,—all that they witness in providence,—all that their reason can suggest,—does not lead them, neither did it their sages, to the obvious conclusion, that there is one Supreme Being. In regard to the object of the present life, the realities of the future, and every thing relating to their eternal interests, no frenzied imagination could be wilder. And this ignorance extends not only to the most important of all truths, but also to the most simple subjects of worldly science. Of history, geography, astronomy, philosophy, medicine, all of which they profess to understand, they know but very little; and the influence of that little is nullified by the mass of errors with which it is mixed up. I sincerely hope that the mode and frequency of social worship, and the observance of the Sabbath which they have witnessed, together with the books distributed, and our frequent conversations, may be blessed to the eternal welfare of some of these ignorant, though amiable men. Four of us have daily crowded into my little den, and regularly maintained a morning and evening service. It has been a source of frequent regret, that there was no place on board sufficiently spacious to accommodate more, where the noise and bus-

tle were not so great as to prevent the performance of religious exercises.

16th.—Still at anchor. A number of Chinese junks returning to the empire, and smaller ones passing to and from the Meinam, give much life to the scene. It is said there are upwards of eighty vessels trading between China and Siam this season. Beside the exercise of patience, it affords a favorable opportunity, as the eye ranges over a part of this heathen kingdom, to reflect upon the nature and dreadful responsibility of the missionary work, under existing circumstances. Were it not for the promise of sufficient grace, and the constant intercessions of the Advocate with the Father, the mind would recoil from the contemplation, and if it could not bury itself in forgetfulness, would lie down in despair. And why should one be left to attempt that alone, which devolves upon many, as an equal duty, and which demands the united labors of a host? Can the unwillingness, or even the deepest sense of unfitness to come up to the help of the Lord, release any from the obligation imposed by the Savior's command? Exalted, though neglected Savior, arise and plead thine own cause; then shall the heathen be saved.

19th, Friday.—After a detention of three days, before the owner could receive information of our arrival, and the opium could be transferred to vessels better adapted for smuggling, we weighed anchor, and entered the Meinam. With a fresh and free breeze, we soon reached Paknam, which is the post of the first revenue officer. To this town the river is lined with a thick jungle, with no cleared spots, and with but one

or two fisherman's huts along the shore. The following morning a number of government officers came on board, and after drinking tea, and disputing with the captain some time about the amount of presents (more properly bribes) each should receive, they bore away their fardels, and left us to proceed. They did not know but that every box on board, except one of mine which attracted their curiosity, and every part of the ship, except the most exposed places, were stowed with contraband goods.

To a stranger, the curiosity of the Siamese, and country-born Chinese, appears very childish. While I was sitting and conversing with one of them, two or three were behind me, examining my dress, and lifting up the outer garment to see the texture and number of those within. Their cupidity is as annoying as their curiosity is amusing. Their ideas of beneficence are limited to deeds of alms-giving,—principally the support of the priests; and when one of them of some rank, heard that I was engaged in labors of benevolence, he gave me no rest, with his unwearied importunity,—first begging for what caught his eyes, and then for money. That I should have come to Siam, without the expectation or desire of amassing wealth, —merely to teach them about the God of heaven, and give them books and medicine, was so incredible to those who had heard little of the missionaries before, that they would repeat the same question about my object in coming, as though the reply they uniformly received was too absurd to claim a moment's remembrance.

After the morning scene closed, and the tide favor-

ed, we proceeded up the river, doubtful whether we should be able to pass the situation of another custom-house officer, about twelve miles further, without some detention. The officer did not even board us. Here, as at Paknam, are batteries on each side of the river, one of which is very extensive, with a collection of native huts in their vicinity. On Friday morning, I left the junk at anchor a few miles below Bankok, and came in a small boat to the house of our former patron and friend, Mr. Silveira.

CHAPTER XII.

SIAM.

My second residence in Siam consumed between five and six months. The object which hastened my departure from the Straits, before there could be a rational hope of the restoration of health, was the supplying of the Chinese junks, about returning to the empire, with Christian books. It appeared so doubtful whether, even if I remained longer at Singapore, I should not be eventually compelled to try a change to a cold climate, that I felt determined, rather to hazard the experiment upon my health, than to suffer an opportunity of such extensive usefulness to pass unimproved. With the blessing of the Lord, striking, and encouraging in many respects, I arrived in time to furnish about fifty junks, bound for China, and Hainam, its dependency, with the Scriptures and Christian books. The delay of a week would have lessened this number materially. Nearly thirty had already sailed, and the rest were hastening away with the greatest dispatch. The mornings and evenings of nearly three weeks were thus employed, at the close of which time a return of debility confined me to in-

door labors, and even these received but a superficial attention.

The most hopeful circumstance, concerning the mission, is the number of attendants upon our Sabbath services. For the greater part of the time, between twelve and twenty Chinese have been present,—few indeed, contrasted with the myriads, who cling with madness to their idols, but encouraging when compared with the past. Our auditory has been gradually increased by a species of management, which, had I remained, would probably have swelled it to a large congregation. In conversing with the numerous applicants for medicine, I told such as I thought could well attend, of our Sabbath services, and appointed that day and hour for them to come for a fresh supply of medicine. Many who commenced their attendance through these means, became too much interested in their new pursuit to discontinue. Beside this, about half a dozen have enjoyed the benefit of daily worship and catechetical instruction. The effect has been, that the majority have had their ideas on the doctrines of Christianity greatly enlarged, and a few have manifested such a power of the truth upon their hearts, as I sincerely hope may prove to them the dawn of an eternal day. These have rejected their idols, and established the daily worship of the true God.

I have not ventured to baptize any, and consequently denominate none of them converts. The most hopeful have lived too far to bring them under such a course of instruction as seems important, where the mind is just emerging from gross darkness, and where

the light itself shines so dimly. I expected soon to leave the place, and feared that a change of circumstances might produce a change in their impressions and conduct; and what was more controlling to my own judgment, I knew that if they were the children of God, they would remain such—if not, the administration of this rite might prove a source of delusion to their own minds, and of scandal to those around them. The person who was baptized by my predecessor, Gutzlaff, appears to know the truth in the love of it. He has renounced all the absurd notions and customs sanctioned by their religious creeds, and blended with the renown of their ancient moralists—an evidence of mental renovation, which can be estimated only by those who know how the Chinese plume themselves upon the parade of this knowledge, and with what difficulty they are made to abandon it as absurd.

The Siamese were much more reserved than before, probably at the suggestion or command of those who begin to open their eyes upon the consequences of intercourse with us, and tremble for the doom of their gods and temples. A fabric of idolatry, so extensive and consolidated as the prevailing religion of Siam, based upon the interests of a vast body, quite a nation of priests, supported by the superstition, the pride, and, of course, the power of the kings, the princes and the whole community, cannot be expected even to totter upon the application of so slight a force as we have brought to bear against it. This remark is made to guard against the impression of many, that the ruling powers of Siam, and the com-

munity at large, are rather patrons than opposers of Christianity. However favorably the few who contemplated the subject may have received it when it was novel, and a matter of curious inquiry, yet that was not the time of trial.

The power of the truth in pulling down strong holds without, their venerated temples and idols, and the still stronger holds within, even all their sacred associations, and deep-rooted habits, had not been experienced nor understood. Neither do I believe it yet known, except to a very limited extent, although there appears to have been suspicions in the minds of a few, of the object and probable tendency of our labors in the kingdom.

The medical department commenced with the mission is well adapted to the place. It is calculated to give influence to the missionary, if successful in his practice. It attracts many from different and distant parts, to whom we could otherwise have no possible access. It affords an opportunity for instructing those who come, and lays them under such obligations as can be employed in securing both their attention to your remarks, and their attendance upon the established ordinances of religion. But this charity is dictated by a regard to the welfare of this life, as well as of the life to come. The most common complaints are those which yield readily to our applications, but whose permanent cure baffles the skill of the natives, and resists the power of all their medicines.

The Chinese doctors, with the wisdom which distinguished our own ancestors, mix up as many as sixty or seventy different ingredients in one dose. Ig-

norant of chimical affinities and changes, they imagine that out of all the articles which make up the compound, some one will probably have the desired effect.

The following are a few extracts from the journal kept at the time.

21st.—A busy day. Great numbers for books. More than I remember ever to have seen before. They were principally Hainam men, from a vessel which they are building in our neighborhood. This afternoon commenced visiting the China junks, to supply them with the Scriptures, and other religious books.

Having a letter to the captain of the port, who acts as interpreter between foreigners and the Prah Klang, I called at his house, and was informed that the king had commanded his officers to prohibit me from distributing the books, which he had heard I brought with me. "If we wanted to disseminate our religion," his majesty remarked, "we must go to some other country." A number of considerations prevented a change in my plans, and looking for wisdom to Him in whose hand are the hearts of kings, I went from the interpreter's house to the great business on which I came forth. In four of the five junks visited, the books were well received. Occasionally you meet with those who are full of all suspicion, and with whom little can be done.

22d.—Arose early, and went on board of four junks. In the first I met with a man who appeared not only friendly, but acquainted, at least to some extent, with the true God and his redeeming Son. After a little conversation, he said he was a *Kelesetan*, [Christian, according to his pronunciation,] belonging to the

island of Hainam—that there were three or four Padres, and about three thousand native Christians [Papists] on the island. It confirms the account that I had previously received respecting the Catholics having retained a considerable footing there, when expelled from China. I gave him the Scriptures, and a number of other books, some of which he promised to carry to his friends of the same profession at home. From his unreserved manner, he could scarcely have suspected that there was any difference between me and his own priests, although he said, in reply to a question on the subject, that they did not distribute the Scriptures in the Chinese language.

Have been again somewhat troubled with the confirmation of yesterday's report. Mr. Silveira having business with the acting Prah Klang, was informed that the king had really said the books must not be distributed in his kingdom. Mr. S. thinks, and with much reason, that the priests are taking the alarm, and employing their influence with the king to prevent their downfall. I think I never enjoyed the second psalm so much as to-day*

June 12th.—Since the last date, I have been employed, early and late, in visiting about fifty junks. With a very few exceptions, the books have been thankfully received, and the instructions and exhortations have been heard with attention, I hope with profit. Some days the engagement has been delightful. Everywhere the most hearty welcome was given, and

* The king's officers admitted that it did not interfere with his majesty's command to supply the Chinese junks with books, though I neither promised or intended to confine myself to them.

at times the noisy, though respectful salutation of the gong has been added. Often has it been cheering to witness the readiness with which the most important doctrines of Christianity were comprehended, and animating has been the assurance that "our labor is not in vain in the Lord." Oh, how easy is the conversion of a fallen world to the power of Omnipotence. This is our dependence—and here we rest; and our constant and only aim should be to have Jehovah make bare his arm in this glorious work.

June 25th.—Attention lately confined to in-door labors. Among the numerous patients were two most pitiable objects. One of them was speechless, and unable to walk from paralysis; but so sensitively alive to his miserable condition, that he wept in anguish at the probability of never being restored. Even if relief was within the efficacy of medicine and the skill of the practitioner, they have not sufficient patience to be healed. Often have they come with inveterate diseases, and though they have been forewarned of the consequences of not repeating their calls, yet from not being healed immediately, they have lost their faith in the remedy, and never applied again.

The most trying circumstance of the past week, and one which has called forth many a sigh, is the conduct of the boy, who had been with me for nearly a year, and who I hoped had passed from death unto life. He had been addicted to intemperance before he entered our service, but had appeared for a long time perfectly reformed. While with me at Singapore, he was associated in the family in which I lived, with a profligate fellow servant, whom I have heard him

warn against the evil consequences of dissipation, but who seduced him into the very crimes he had himself so solemnly condemned. Before I suspected the least misdemeanor, his conduct had become so offensive to the public, that I was compelled to dismiss him immediately from my service. I know of nothing more painful to a missionary's heart than an event of this kind. Those who have followed to the grave a cherished child—one who was their solace in loneliness, and their hope in coming years, may form some idea of this trial. But no ! what is a bodily pang, a temporary separation, to spiritual, eternal wretchedness. To see the "rulers of darkness" recapture those who we hoped had been wrested from their dominion, and to find the gloom of the second death closing upon those who we fondly believed had emerged into light, produce, for the moment, something of the agony which belongs to the destiny of the lost.

July 7th.—Several circumstances have rendered the week one of more than ordinary interest. Among these, was a visit from two men for books, who had obtained some notion of the true God, and the questions of one of whom manifested a strong conviction of the credibility of the Christian religion. The poor man, when inquiring about the manner of divine worship, was confounded at every step. To worship without images, pictures, inscriptions of any kind, without incense sticks, offerings of eatables, or any of those rites with which every thing sacred is associated in his mind, was more than he could readily digest. Some of them exhibit, when you talk to them, the wonder of children in hearing a marvelous tale. The great

Deceiver has persuaded them that the right exercise of the heart is a secondary, and quite an unimportant matter in sacred duties.

Yesterday the man whom Gutzlaff had baptized called for the first time. He had been absent to Cochin-China and China, and had discovered from more than mere observation, that notwithstanding the similarity of name, our doctrines and those of the Papists were very different. He said they would not acknowledge him in Amooy, although he confessed himself a disciple of Jesus, and showed his credentials, no doubt with a very different expectation. *That idol* which they adored, and the strange, unintelligible mode of their worship, were quite as offensive to him, as his knowledge of the Savior, and ignorance of their abominations, were to them.

Have been visited three or four times, by two of the interesting Chinese, spoken of in a previous part of this journal. They came expressly for divine worship, and would repeat their visits more frequently, were it not for the distance of their residence from us. This morning they brought an acquaintance with them, who had some knowledge of the books, and who cheerfully engaged with us in our usual service. Our friends had been rather beforehand in their reckoning, having mistaken this day (Saturday) for the Sabbath. The elder, with all his other good qualities, is the personification of Chinese politeness—the other is too modest and retiring to exhibit what his kind heart dictates.

17th.—Passing down the river yesterday evening, we saw a collection of persons assembled in two or

three places, attending to the discourses of the priests. At one of the houses where we stopped a few moments, an old spectacled *Talapoin* was seated on a platform, preaching to an assembly, principally of women, who listened in the reverential posture of Siam—sitting with their feet concealed, and their hands raised to the level of their faces. The dull monotony of the old man's chant is usually relieved by a timely interlude of music, though we did not stop to witness this part of the performance.

The present month is the commencement of the *Prassah*—the longest sacred season in the year, continuing for three successive months. It is observed in commemoration of the time that *Somnahkodom*,* the last incarnation of Buddh, disappeared from this world. They say that he left three impressions of his feet on earth—one in Siam, another in Burmah, and a third in Ceylon. Pilgrimages are frequently made to the vestige visible in the hill-country of Siam, and are considered as meritorious by these idolaters as is a visit to the holy city of the Jews, the Mahomedans, or the Catholics, by their respective devotees. During this protracted season, the priests are kept most busily engaged. Every day there is service at the place, at the mansions of many of the principal men in the kingdom, and frequently at the houses of the common people. This service is maintained at the place throughout the year. The night which

* According to tradition, the brother of *Somnahkodom*, a great malefactor, was crucified for his crimes. I have been asked whether he and Jesus were not the same. The devil would no doubt have it believed, according to similar attempts, (e. g. the Philippian damsel) that Christ and this infamous character were one.

closes the *Prassah* is a season of many ceremonies and much noise. Guns are fired from the forts surrounding the city, at short intervals, until morning, after which, for a long time, lamps are suspended upon high poles, by all who can afford the expense. The object of the noise is to frighten the evil spirits from these precincts—the lights are to prevent the return of these dreaded genii.

Other means are employed by the priests for the same purpose. They often surround a place, from which they wish to debar their invisible enemies, with a thread, which by their incantatory powers they imagine can render an impassable barrier. The whole walled city is thus guarded. Even human bodies are believed to be secured from demoniacal possessions by the same means. It is strange but true, that similar methods are employed by the priests in taking aligators when they appear in the river, and according to the uniform testimony of spectators, they prove generally successful. In statements of this kind, and many others equally credible, I have been at a loss what to believe. If the priests are not assisted by the spirits whom they profess to control, they must possess all their power, or they never could impose upon such a variety of witnesses.

Before we reached home, my ears were shocked by an oath in English from one of the heathen boys, who was assisting to propel the boat. It was the only phrase he uttered in the language, and in all probability the only one he knew. It reminded me of a similar expression which I had heard from one of another nation, residing in Siam, and who manifested no

other acquaintance with the English language than this offensive sentence. The language of cursing, and the habit of brandy drinking, are considered in many heathen nations as characteristic of Christians.*

31st.—Yesterday afternoon the prince *Chow Fah*† sent for me to dine at his house. The message was committed in such a manner, or to such a messenger, as would admit of no refusal, although it was raining at the time and likely to continue. We are often obliged to gratify them contrary to our inclinations, that we may secure their favor, and be better enabled to benefit them and their nation. The entertainment was in European style, and consisted of a variety of dishes. He did not partake with us, it being the custom of the princes to eat alone—he offered as an apology, that he had dined.

After dinner he amused us with music upon some of their native instruments, being himself an amateur, and aided by the vocal strains of one of his attendants. Between the musical powers of the Chinese and Siamese, as has been mentioned, there is a striking contrast, altogether in favor of the talent and taste of the latter. The instruments are much more melodious, and their voices softer and more natural. They usually employ two instruments of percussion, probably borrowed from the Javanese. The one is made of transverse pieces of bamboo, suspended by strings upon a small shallop frame-work; the other consists of a number of hollow copper vessels of different sizes,

* Bruce in the interior of Abyssinia met a person who had picked up a few words of English, and those the vilest in the language.

† "Lord of Heaven."

hung upon a circular frame. Their sweetest wind-instruments are borrowed from the Laos. They are made of a number of reeds of unequal lengths put together, and perforated so as to give the necessary distinction of notes. On this instrument the prince performs with much taste. The more we see of this young man, the more we are struck with the variety of his talents. O that the Savior would verify the prediction and promise in him, "Kings shall see and arise, *princes* also shall worship."

September 2d.—Our little worshiping assembly has just dispersed. About twenty were present. It is so affecting to have a company of poor pagans assemble on the Lord's day, to hear the doctrines of the Gospel, and bow the knee to their great Author, that I can scarcely endure the thought of leaving them, and am at times perplexed to know whether even measures for self-preservation ought not to yield to the claims of a whole kingdom. I must however remember, that if the first be necessary, the other must in any case be abandoned. The harvest truly is great, but the laborers are few.

Two events have recently occurred, which tend to promote the objects of the mission. They have been constructing a brick foot-path between our premises and the Chinese settlement. The way was almost impassable before, even to the bare-footed peripatetics. It is now made of materials, and in a manner which will probably surmount the hight of the annual flood, and resist the action of its waters. Though a miserable place to walk for exercise, on account of the narrowness of the way, the crowd of passengers, and

what is worse than all, the number and annoyance of the dogs, yet it is the only alternative, during the greater part of the year, to remaining within our own little inclosure, and it is essential to the prosecution of those external duties which ought not to be neglected in this mission. Its chief advantage, however, is the facility with which visitors, patients and worshipers can come to the house.

The other event is an agreement entered into, with Chow Fah, which affords to me advantages for the acquisition of their language, and opens a door for instructing him. Every second day, he sends for me to come and teach him the English, and the alternate day he sends a teacher to instruct me in Siamese. Want of health prevents me from availing myself of the benefits of the arrangement, except in a limited measure, and I am sorry to find, that want of inclination or fear debars him from the full advantages of that information which I am principally anxious to impart. He bids fair for the throne, and is perhaps afraid of any thing which might render his success doubtful. He hears considerable however in the way circumlocution. In fact, I am withheld from the plainest, most pointed conversation, only by the apprehension of defeating my own object; and when there are sufficient grounds for dismissing this apprehension, the effort, in the Lord's strength, shall be made. Still I very much fear, that an imperfect knowledge of his language renders all my instructions comparatively unavailing.

13th.—To-day Mr. Hunter sent for us, to witness a sight which has attracted much attention in Siam, and

which would be considered equally strange in more enlightened countries. It was a young child sporting in the water as in its native element, with all the buoyancy and playfulness of a fish. Its evolutions are astonishing, sometimes rolling over with a rapid motion, and apparently no exertion, then turning round like a hoop, by bending its face under, as it lies on its back, and throwing its feet over its head. It floats like a cork, with no apparent motion of any of the muscles—occasionally allows itself to sink until only the half of its head is seen—dives—holds its face under water enough to alarm those who are ignorant of its powers, and yet appears to breathe as easily as though it had suffered no suspension of respiration. From its actions and countenance, it is evidently delighted with the exercise, evinces no fatigue nor the least apprehension, and often cries when taken up. It is a singular object, both out and in the water. It is three years old—very small—can neither speak nor walk—is very defective in sight—will take nothing but its earliest provision—in fact, appears quite idiotic, and has exhibited the same fondness for the water, and peculiar fetes in it, from its first year of age—the first time that it was tried.

24th.—A governor of one of the Malayan districts has been charged with oppressing the people, for his own aggrandizement. Not satisfied with punishing the guilty, they have seized his wife, children, and relatives, and doomed them all "to slavery and chains" for life. This case of unrighteous dealing is by no means singular. The Siamese have lately been engaged in a war with some of the Malay tribes in the

peninsula, and owing to their superiority in numbers and equipments, have conquered their enemies, and plundered their country. It is said that as many as five thousand prisoners—families, as well as fathers—have been sent as slaves to Siam. I visited a company of them to-day, and was shocked at their condition. Aged and young—honorable and base were huddled together like swine—filthy, diseased,—some extremely ill, destitute of nourishment, medicines or attention. They were serving out a coarse kind of rice to them by a careful and parsimonious measurement, without allowing them any condiment to give it a relish, or even fuel to cook it.

25th.—My visits to the prince have been supended some time on account of the death of an aunt, who was living with him. On these occasions all the servants and subjects are obliged to have their heads shaved. To-day he took me to see the style in which the body is preserved, and witness some of the ceremonies. preparatory to its being burned. It is partially embalmed in a sitting posture, with the feet drawn up, and the elbows between the knees. The shrine or case in which it is preserved is constructed like a pyramid, and decked with canopies and other ornaments. The priests were present, and had been repeating their prayers in a funeral tone of voice. At six in the evening twenty-four drums were beat, and trumpets blown—to frighten away the evil spirits, as I conjectured, by way of interrogation—but from mere custom, as my quick-sighted informant replied. He admitted, however, that they did believe they could drive away

evil spirits, though guns and not drums were the proper instruments.

Their superstition in regard to these demons is extreme. He declares they are frequently seen, and heard and felt in inflicting deadly diseases upon persons. They have even the power, as he and the whole nation suppose, of introducing into the body substances too large, and hard to be digested. "You hear a noise generally upon the wall where you are sleeping. If you start and inquire the cause, the object is immediately introduced through the mouth; if you lie still and maintain silence, they cannot administer the fatal dose." This art is also ascribed to men, who, by their magic, can reduce pieces of leather and other substances to an almost imperceptible size, and when they are combined with food or medicine and swallowed, can make them return to their original form. This they declare has been satisfactorily determined by *post mortem* examination. I have heard the same from the Chinese, who stand in much dread of many of the Siamese, believing that they can engage malicious spirits on their errands of death, and that it is often done to avenge a private animosity, or gain other objects. Very recently the brother of the Prah Klang, who frequently takes his place in commercial transactions with foreigners, died. We all suspected, from the slightness of the indisposition, and the suddenness of the death, that it must have been occasioned by ignorance or design in the native doctors. When the body was burnt, those who were present testified, that a large piece of flesh was found unconsumed in the fire, which they knew must have

produced his disease. This flesh was taken, distributed among the relatives, and eaten, under the impression that none who have employed this preventive, can ever be destroyed by the same means. Among other witnesses, a little artless lad, son of the Phra Klang, told my friend Hunter of this fact, and exhibited strong feelings of disgust when he declared that they had made him eat part of the flesh. The priests, it is said, by much praying have the control of these spirits, or at least are beyond their control, which furnishes a probable clue to the origin and object of the superstition.

October 2d.—Yesterday and to-day I have been visiting the Malay captives. The place was the same as before, but the company was different, and their numbers increased. It is quite sickening to witness their misery. Some of them had died; others were apparently in the last stage of existence. Multitudes were ill, none of whom had comforts adapted to their wants, and many of them, especially the children, exhibited such a painful expression of countenances as quite made the heart to bleed. We supplied some of them with mats to keep them from lying on the cold ground. I was happy to learn that their measure of rice, though of the most inferior quality, had been enlarged, and a little dried fish added to their allowance; but oh, what fare for the emaciated bodies and squeamish appetites of the diseased!

To-day I took such medicines as I thought might be serviceable, but was disappointed to find that the greater part of yesterday's company had been removed. Among the objects of pity was a mother, whose child

had been torn from her, and was about to be sent to a distant part of the kingdom. She was almost frantic,—at times on her knees before those who had the management of the business, begging them to restore her child—and again running to the boat which they were pushing from the shore, and crying out after the object of her affections, in the most impassioned manner. No notice was taken of her, the boat moved off, and she was left to the painfulness of probably an eternal separation. We asked those to whom the poor woman appealed for pity, why they did not attend to her. They replied, that they had received orders, and were afraid to disobey them.

October 7th.—To-day our number exceeded twenty by one or two. In the evening the priest called and returned three volumes of the word of God, which he had taken to copy. Not knowing whether I should ever have another opportunity for private conversation with him, and feeling a strong interest in his eternal welfare, I spoke as freely as I could on the importance of having the heart interested in the truths which he had taken some pains to learn. I mentioned that his was the simple knowledge of the head, which could be of no avail toward his salvation, as long as the affections were unmoved, and his idolatry retained. By a word or two and a very significant gesture, he made me to understand that the fear of decapitation was the great preventive to a change of his faith. I told him what the Savior commanded his disciples, about not fearing those who could kill only the body, and that thousands for the love of Jesus and

eternal life had been transported on fiery chariots to heaven.

His case reminds one of the priests in the Savior's day, who, it is said, believed; but did not confess him openly, for the same reason. I think there is but little doubt, but that if a change of circumstances should dissipate these fears, he would be among the first in the kingdom to embrace Christianity. Alas, that such a change of circumstances should be at all necessary!

October 14th.—Since the commencement of our Sabbath service, I have never seen such fixed and thoughtful attention as was apparent toward the close of this morning's exhortation. The Spirit of the living Savior was doubtless in our midst, and the hearts of many, I sincerely believe, felt his sacred presence. Again the sadness of separation came over my spirits, and again I commended this little band to "the Shepherd and Bishop of souls." The more we labor for the heathen, the more we see the necessity of laboring with our own hearts. It is difficult to say which is the most painful, to toil with no encouragement, or to leave unaccomplished the most encouraging labors. If there were others to take the place of those who are compelled to retire; or if the flock from whom their pastor is removed had attained to strength; the trial is comparatively light. To labor with patience and perseverance, expectation and prayer, is not sufficient at least for the comfort of the instrument; he must learn to have his spirit so attuned, that the animating strain "I can do all things through Christ, which strength-

eneth me," may allow of the interlude, "not my will, but thine be done."

During the past week I have supplied the Burman camp with tracts brought with me, in their own language. The books were well received by priests and people.

24th.—Have been informed upon good authority that the Roman Catholics in China are reinforced this year, by a bishop and four missionaries; and in Siam by one missionary. The viceroy of Saigon, in Cochin-China, who was very favorable to that religion, and a man of vast power in the kingdom, has lately died, which has produced such apprehensions among the priests in regard to their safety, that they have begged the bishop of Siam to offer public prayers for their preservation.* The same authority states that the number of Christians in Corea is about ten thousand. They have no European priests, but are supplied by natives from China. A bishop and several missionaries are soon to be appointed.

The most prevalent languages employed by the natives and foreign residents at Siam, are the Siamese and Chinese. The spoken language of the Siamese is simple and nervous. Like the Chinese, there is a great deal of tone in their ordinary pronunciation, but unlike many dialects of that language, the sense is not determined by accent. These modulations of voice are heard more distinctly in reading, when you perceive there are three keys, a number of notes apart, through which they pass by rules, which I believe cus-

* They have since suffered severe persecution.

tom alone regulates, though it teaches them with unerring precision. In their books, they are exceedingly fond of epithets, turgid phrases, and a certain correspondence of sound in words and members of sentences. The object of language is often entirely forgotten. Instead of being regarded as the vehicle of thought, they appear to consider it as superior to all sentiment, often multiplying expressions without the least additional force or variation to the ideas. The majority of their books contain little else, than this pompous display of verbiage. A number of works have been written in the language. Some of them treat of anatomy, medicine, law and other sciences; but a large proportion are novels and fables, as full of absurdities, and puerilities, as the former are destitute of truth and utility. There is scarcely any difference in the mode of speaking the language throughout the kingdom,—the tones vary a little, but so little that all understand each other with perfect facility. The Bali or Pali is the sacred tongue of Budha, and studied by the priests. Many Pali words have been introduced into their writings. The court language is principally Cambodjian. The first legislator was from Cambodjia, and though he lived nearly twelve centuries ago, the language remains unchanged. The common era of Siam is the commencement of his political career.

The language of Cambodjia is very different from the Siamese. The Cambodjians employ the Pali character in their moral writings, but have another for ordinary subjects. The Laos appears more a dialect of the Chinese than a distinct tongue, though the cha-

racters employed by the two nations are somewhat different. Between the Burmese and Siamese there is scarcely any resemblance.

The most common colloquial dialect of the Chinese in Siam is the Tay-chew or Teo-chew. It resembles the Fokien more than any other dialect, but still differs so much from it, both in phrases and accent, that without accommodation on one or both sides, there can be but little intercourse between the natives of the two places. There is not the same fullness and distinctness of sound in the Tay-chew dialect as in the other. The consequence is, it is more difficult to acquire, and especially to employ intelligibly to the natives. This may be owing, however, to the great want of uniformity among themselves, as also to the fact that they are poorer and less cultivated than the inhabitants of Fokien, and consequently if you do not happen to strike the very term and tone which they employ, they have no means of gathering your idea.

There is nothing in a missionary's labor which tries his patience and power of application so much as these difficult and different languages. No effort of genius can overcome the obstacles with which he continually meets. It is true there is a talent for languages, which gives immense advantages to those who possess it, but the acquisition of the Chinese depends upon a close imitation of writings, which can scarcely be said to be governed by any principles, and in which the idiom is totally opposite to any thing known or employed among western nations. First, a knowledge of the true character must be acquired, and then you must pore over the books in which these nume-

rous characters are employed, until you perceive how they are combined to convey different ideas. The man who has the most extensive acquaintance with their classical and historical works, who can servilely imitate their style, and liberally quote their sentiments, is the literary man in China, and of course the one best calculated to influence and control the mind of the empire. It is the untiring exertion required in mastering these difficulties, connected with the effects of a climate unfavorable to close mental application, which has injured the health of the majority who have devoted themselves to this mission. This fact however, should not discourage any who feel it their duty to consecrate their lives to the salvation of these nations. The chief difficulties belong rather to the literature of the language, than to a sufficient knowledge of it, for useful purposes. The colloquial dialects, though they all require attention, may yet be obtained without injury to the health, and without that application of mind which is necessary for literary purposes. To live with them, or to have them live with you—to talk, though you blunder—to question, though you cannot understand the answer—to repeat or even write down what you hear, and inquire where you are ignorant—to dismiss all pride, all diffidence, and to lay every man and every thing under contribution to your object, is the best way to study languages, and a way which confines no one to his desk. It is an important rule never to be ashamed of your ignorance, nor backward to ask about even what you ought to know. And no plan have I found so profitable as employing the pencil in catching words

and sentences from the lips of those who are talking, and then, if you think it too impolite to make the man his own interpreter on the spot, to defer the inquiry for a future period. I have known one or two ladies whose health was delicate, and yet who had made themselves such proficients in the Chinese, that they could converse on all subjects, and read and explain the Christian books with facility.* Still no other language in the East, probably no other in the world, presents such difficulties to its complete acquisition as the Chinese. The Siamese, especially the spoken language, is by no means appalling. The Malayan, employed in the Straits and throughout the islands, is simplicity itself. It is doubtful whether there is another language in the world which can be so quickly understood, and employed by foreigners of all nations.

November 4th.—Expecting to leave the place before this day, I had made arrangements for those who were disposed to continue the Sabbath services, to meet in future in the same place and at the same hour. All whom I had any reason to expect, came, and these brought others with them, so that the number was as great as usual. Having in the presence of all, mentioned the person by whom I desired the exercises to be principally conducted, I resigned the office to him, and sat as a listener. The audience were very silent and attentive, and the expounder animated and happy in his views and illustrations. It was very evident to me, that, exclusive of the obligations which would probably bind a greater number to me than to the sub-

* Being familiar with the subjects, these books are more easily comprehended by us than their own.

stitute, or to their own best interests, the change is in many most important respects desirable. In power of language he has greatly the advantage, at least in his own dialect, which is more familiar to others, and less to myself than the Fokien. His knowledge is quite extensive—the result evidently of much reading, and I hope of spiritual illumination. Besides, he knows their modes of thinking and reasoning on moral subjects, and the objections they entertain against Christianity, which have been often urged against his faith, but which they are more backward to express in my presence.

Before leaving Siam, it was my intention to have visited other parts of the kingdom. Juthia, the ancient capital, and Chantibun, situated on the coast towards Cochin-China, are places containing a large population, and presenting many facilities for missionary labor. I have frequently conversed with those who were acquainted with these parts of the country, and from all that I could gather, they appeared to be inviting and important spheres of Christian exertion. At Juthia, probably at Chantibun, the Roman Catholics have missionaries. It might be a little difficult at first to get access to these places, as the Siamese possess the jealousy and timidity of some of their neighbors; but time would no doubt soon remove their suspicions, and open the way to every part of the kingdom.

Since the writer left Siam, other missionaries have entered the field. Mr. and Mrs. Jones, of the American Baptist Church, arrived early the following year. In a communication made to the society to which he be-

longs, Mr. J. states, under date of September 22d, 1833, that the little congregation—of which frequent mention has been made in this volume—continue to worship in the place appointed them, and that twenty were present on the preceding Sabbath. In another letter written in December of the same year, he says "our little assembly of Chinese still continues, conducted by Bunty as usual. We have had for some months as good evidence as I could expect, that two or three of his associates were true converts; but owing to my ignorance of their language, and their slight acquainance with Siamese, I had hitherto declined their repeated solicitations for baptism. At length circumstances were such that I did not feel at liberty to decline any longer, and on Sabbath morning the 8th inst., I administered the rite to Chek Bunty, Chek Peng and Check Leang-Seah." *Chek* is a familiar appellative among the Chinese; signifying uncle.

Still more recently, the Rev. Messrs. Johnson and Robinson, and Dr. Bradley, of the American Board, have joined the mission. In a letter dated April 20th, 1835, Mr. Robinson writes that "the prejudices of the people are gradually giving way, since they see we have come to dwell among them, with our wives and children." "The little company of Chinese continue to meet on the Sabbath, under the care of brother Jones; another has been baptized since our arrival. We have established a Chinese school, with from ten to fifteen scholars, in which none but Christian books are taught. We hope soon to institute others, both for Chinese and Siamese."

CHAPTER XIII.

PASSAGE FROM SIAM.

On Monday morning, November 5th, Mr. Hunter called for me in a barge, and took me to the schooner in which I was going to Singapore, and which was lying outside of the bar. The schooner was chartered by him, and through his influence and the kindness of captain Norris, I was again laid under obligations for a passage without its expense. The vessel was less than a hundred tons in measurement, and four of us were obliged to *stow away* in a very small cabin. Nothing peculiar occurred on the passage, except that we came near getting on a lee shore, through the inattention of the helmsman. Supposing that we were running in a line with the peninsula, we descried land immediately before us, and were obliged to beat some time against a head sea, before we felt it safe to bear away. Had the wind been powerful, and the sea high, or had we not enjoyed the advantages of daylight, the result would have probably been disastrous.

November 23d.—Visited a Borneo proa, in company with Mr. Thomsen, to obtain information respecting that island, and to distribute books. The princi-

pal man with whom we conversed, proved himself intelligent, and communicative. He belonged to Benjar-Massin, about which place and the other Dutch settlements, Sambas and Pontiana, he manifested much knowledge. He represents the Dyaks residing near the settlements, and in the interior, as exceedingly numerous. Formerly they were all very ferocious; but the character of many of them has been in a measure meliorated by intercourse with foreigners, and perhaps by some little sense of fear, as well as of profit resulting from this connection. This applies principally, if not exclusively, to those who reside near the station. He speaks of thousands of Chinese in the vicinity of the mines, which abound in the interior,—a fact fully confirmed by Europeans who have visited these places.

On Wednesday, November 28th, Mr. Thomsen and myself left Singapore for Rhio, in the ship Dedierika, captain Townsend, who went out of his way to accommodate us, and would receive nothing for our passage. Owing to calms, we were nearly three days in accomplishing what we expected to perform in four-and-twenty hours. Our object was to visit Mr. Wenting, the Dutch missionary, and distribute books among the Malays and Chinese. We found a few thousand of each class residing in Rhio and its neighborhood.

Mr. W. occupies a small island by himself, which, with others in the vicinity, was formerly infested by pirates. It was given by the Dutch authorities to the Netherlands' Society, on the condition that their missionaries should make it their abode. The house is situated on its highest eminence, commanding an en-

chanting prospect, and exposed to every cooling breeze. The islet contains about one or two hundred acres of land. Beside the variety of its own surface, checkered with lofty trees and native dwellings,—the touches of culture, and the wildness of the jungle,—you behold stretching beyond it, an expanse of water, bounded on the whole horizontal range, with the exception of one opening, by numerous islands,—here retiring behind each other so as to disclose merely their promontories,—and there stretching in bold continuity to an immense extent,—in some places so near that almost every object may be defined, and in others so distant that you can discern nothing but their azure outline. About eight miles from you appears the small town of Rhio, with its few European buildings, and its hill-crowned fort,—on one side of which is a Chinese settlement, on the other a Malay campong, and in front, the harbor with ships and native proas. The only part of the horizon not bounded by hills, is the usual passage through which vessels enter and leave the harbor of Rhio, and pass and repass from Batavia, Singapore, and other places among these islands.

On the island there are about thirty Malays, whom Mr. Wenting teaches in a little airy chapel, built on another hill. We spent our time principally at Rhio, and were very hospitably entertained by one of the Dutch officers attached to the military. From the hill at Rhio, where the Europeans reside, the prospect is nearly equal to the one described. Among the peculiarities of the vegetable kingdom, we found the sensitive plant, *mimosa*, running wild upon the hills. A

sweep of the hand or foot among its luxuriant tendrils, scattered apparent death around,—but a few moments showed it to be mere appearance, for life and beauty were soon restored. We returned to Singapore in one of the small government vessels, manned with natives, and fitted up to guard the sea from pirates.

January 18th, 1833.—Yesterday, at half-past nine in the morning, I had the mournful satisfaction of witnessing the departure of my beloved Christian brother, the Rev. Robert Burn, chaplain of Singapore. I feel thankful for the privilege of attending his sick bed for about a month and a half, and for receiving and endeavoring to communicate such lessons, as fit the dying to depart in peace, and the surviving to live with profit.

Mr. Burn was an ornament to the ministry. In him were united some of the rarest qualities of intellect and heart. In the private circle and in the pulpit, he often manifested such efforts of genius and judgment as are seldom combined. His views of divine truth were uncommonly expansive and consistent, and what gave them a double charm and impressiveness, was the tenderness and humility of spirit which they had produced in himself. His judgment was too unbiased, and his experience too comprehensive to consider important those trifling points which divide into parties the Christian church. He had his peculiar views and predilections, but in his intercourse with those of other sects, they were never obtruded, and in his ordinary conversation they were seldom mentioned. Wherever he saw the image of Jesus, he acknowledged a brother. Missionaries of every name

and from every country were welcomed to his house, and while he gladly co-operated with them in their missionary labors, he availed himself of all their aid in his own sphere of duty. "Such *Christian* magnanimity how rare," and yet how conducive to the interests of all parties,—the salvation of a world,—the glory of an undivided Savior.

But there was another peculiarity in this beloved brother, which not only won the hearts of all who knew him, but perhaps more than anything else improved those other traits of character in which he excelled. He was not simply an Apollos in the Scriptures, but an Israel in prayer. Before I had the pleasure of his acquaintance, he was described to me as one who appeared ready under all circumstances to "fall upon his knees before God;" and the first time and the last, and every time I heard him give utterance to the sanctified impressions and desires of his own heart, exceeded every expectation I had formed. Such a fervor and confidence of spirit,—such power in employing the arguments which a covenant God has furnished, and which He cannot resist,—such a tender concern for all his friends, his scattered brethren in Christ, and his perishing fellow-sinners in every place, I believe is rarely exhibited,—scarcely ever surpassed. The admiration of all who ever heard him pray, is uniform. God grant that many such spiritual wrestlers may adorn and bless the church.

In his own estimation he was below all things,—none so unqualified for his office, so unfaithful in the discharge of its responsible duties. He could weep and tremble when this was the theme, and wish that

he might escape from the station he so *miserably* filled, and shrink away into his beloved retirement,—an unknown obscurity. This was well, as far as it respects its influence on his own spirit; but it evidently interfered with his usefulness. That which he most deplored upon his bed of death, was the singular aversion, which he had felt from his infancy, to mingling with society, or being made at all conspicuous. I never knew such diffidence connected with such capabilities of intellect. He was almost paralyzed at confronting those with whom he was not intimate, and in a degree proportioned to the part he was expected to sustain in their presence. This characteristic, though perfectly natural, proved a detriment to his extensive usefulness.

It was our earnest desire, and not without some grounds of expectation, that this sickness might not be unto death, but for the glory of God, in the eminent devotion of his servant's future course. A large majority with the same complaint and under the same treatment had recovered; and it was not until he had sunk under an irrecoverable collapse, that the thought of dying was admitted with any seriousness to our minds. We were much together, both waiting for the first favorable opportunity to embark for England. The evening of the sudden change which decided in our minds his earthly destiny, I was with him until a late hour. We engaged in devotion, as usual, and separated for the night, without the least expectation of his hastening departure. The next morning the news came that he had passed a night of extreme illness, and would probably not survive the day. Ago-

nized with the unlooked for change, I hastened to his bed-side, but though he recognized me, and expressed his full knowledge of his approaching end, his mind soon lost its balance. At first he was agitated. It was a midnight summons, and we were all slumbering; but when he trimmed his lamp, and found his vessel replenished,—nay, when he looked up and beheld the Bridegroom, he recovered from the shock, and became composed. From this change, which preceded his departure about three days, he was generally in a state of delirium, and continued unconscious of his situation, until his spirit was released from its prison, and admitted into "the joy of his Lord."

Eternity probably never appeared so much of a reality, a present reality,—never did the glories of heaven so powerfully possess the minds of the few who stood around this departing brother, as at the moment when we believed he awoke from utter unconsciousness, to the enjoyment of his Savior's perfect likeness and fruition. O how solemn was the place. We felt that the King of saints and his ministering angels were with us,—and as we committed the spirit in silence to the favor of its covenant God, a thrill of rapture chased away the anguish with which we had been oppressed. One of our number was the bereaved companion whom he held most dear in life, and whose delicate frame and sensitive heart were wonderfully sustained in this hour of overpowering sadness, and overpowering joy. Another was a friend* who had ministered most kindly to his wants, and from beneath whose hospitable roof he took his heaven-ward flight. God

* T. Oxley, Esq., surgeon of the station.

grant that we may all live under the impressions of that hour,—then shall we not live in vain.

Mr. Burn was the son of major general Andrew Burn, whose interesting memoirs are before the Christian public. Beside his afflicted widow, he has left a brother in the ministry and six sisters to mourn *their* loss, though they can all rejoice in his gain. Like Henry Martyn, his chief inducement in accepting a chaplaincy to the East, was the desire of usefulness among the heathen. He had a considerable acquaintance with two of the languages of the country, and wrote several Christian works in one of them. May his example stimulate many, who occupy similar stations in India, and beyond the Ganges, and whose influence and exertions are much needed for the conversion of the heathen nations.*

May 20th.—During the illness of Mr. Burn, and after his decease, my health was sufficiently strong to admit of my occupying his place in the duties of the chaplaincy. Such was the beneficial influence of the change upon my constitution, and such the effect of the preached word, that I concluded on deferring my return to America until I should see whether it was absolutely necessary to leave these scenes of labor, and diminish still more the small number of missionaries in the field. The trial of parting with friends and country is great, but the necessity of leaving the hea-

* "The inhabitants of Malacca (writes a friend of Mr. Burn) must long remember him with affection. Whenever his ministerial duties called him to that station, he never failed to address them publicly once or twice a week. He was also a liberal supporter of the schools. From the time they were first established, until the Lord was pleased to take him to his rest, he annually set apart sixty or seventy pounds (three hundred dollars) for their support."—*Editor of London edition.*

then world, where millions are perishing without instruction, especially if you have become at all qualified for usefulness, is much more painful to him whose heart is fully interested in his work.

In the discharge of the duties of the chaplaincy, the study of languages and some external labors among the Chinese, my time was occupied for four or five months. I attempted to supply every Chinese family in the place with Christian books; but while engaged in the task, my health again yielded to the influence of the climate, and I was obliged to leave the work one-half, perhaps two-thirds unaccomplished. A change of air and scene within the tropics may prove useful to an invalid, but it rarely restores a debilitated constitution, and generally loses all its influence after a season.

During my residence at Singapore, I became acquainted with nearly all the European families in the place, and received from many of them the most polite and kind attentions. Especially was I laid under obligations to Mr. and Mrs. Thomsen, of the mission family, and Messrs. Oxley and Diggles, under whose hospitable roof I spent the greater part of my time. I was not only the guest but the patient of the former gentleman, and received at his hands the most grateful services.*

* Many changes have occurred at Singapore since the writer first visited the place. The death of Mr. Burn,—the marriage of Miss Martyn, on account of which the Chinese schools have suffered an irreparable loss, at least for some time to come; and very recently the removal of Mr. and Mrs. Thomsen,—the only missionaries in the station, on account of ill health. The chaplaincy has been supplied by Mr. Darrah, who, with the assistance of Mr. Thomas Scott, a young gentleman engaged in commerce, has resumed some of the schools.

Saturday evening, May 25th, 1833.—Embarked in the Cambridge, captain Barber, for England. The want of multiplied comforts and medical attendance, only to be enjoyed in large passenger ships, and quite indispensable in my precarious state of health, determined my choice, or rather precluded all choice in the selection of a vessel. A few days after leaving Singapore, we made the coast of Borneo, and kept that island in sight nearly a week.

I am happy to find that the American Board of Foreign Missions have recently occupied this field, and intend making Singapore their principal station in these countries. The printing apparatus, having fonts in two or three languages, has been purchased, and several missionaries sent forth. The Board have fixed upon Singapore for the establishment of an institution where the different languages of the East will be taught, and where missionaries may be prepared for any sphere in the surrounding kingdoms and islands.

CHAPTER XIV.

ISLANDS OF THE ARCHIPELAGO—BORNEO.

With a single exception, Borneo is the largest island in the world. It is more extensive than any kingdom of Europe, and although a wilderness, and a vast haunt of savage beasts and men; it possesses capabilities of culture and decoration, traffic, health, and wealth, which is scarcely surpassed by any locality in eastern Asia. The island is described by one* who traveled six hundred miles in the interior, and visited Bagottan, Passier, and Coti, as "equal in climate, and superior in productions to any part of Asia he had seen or heard of." This gentleman had himself visited many of the best parts of India, and was, on this account, the more capable of estimating its relative value.

The coast throughout its whole circumference is in the possession of foreign settlers, who have establish-

* J. Dalton, Esq., from whose interesting journal these remarks are principally taken, and whose extensive observations have generally confirmed the reports of other writers. At Singapore, where Mr. D. lived and died, and where his journal was published, his authority is relied on. In some other places, where neither the man nor the subjects upon which he treats are at all known, it has been questioned.

ed themselves here at successive periods, and who claim the right of possession, as a privilege vested in their commercial and physical importance. Bugis, Malays, Chinese, and Cambodjians, have each retained a footing. The Dutch are the only European power who have preserved their settlements. The whole of the interior, from within a few miles of the extreme points of Salatin on the north to Sooloo on the south, from near Pontiana on the west, to Coti on the east, is in the possession of the Dyaks—the aborigines of the island.* From intercourse with more civilized strangers, the natives who live in the vicinity of the coasts differ materially in their spirit and habits from their brethren in the interior. They are represented as tractable and mild in disposition, though so stupid or pusillanimous as to submit to every indignity without resistance. They are subject to Moslem chiefs, who have established themselves on the banks of the rivers, and who of course do all they can to extend their authority. The mass of the natives under these sultans, remain unconverted to the Mahomedan faith. The population of the interior is cut up into innumerable tribes, who either associate for the sake of mutual protection and pillage, or maintain a separate independency. The smaller rivers are generally in the possession of a distinct tribe; the larger ones, whose banks are sufficiently extensive, accommodate a number of them. They are described as bearing a general resemblance to each other, and being very unlike all their neighbors. For symmetry of form, strength

* It is said there are other savages in Borneo distinguished by other names than Dyak, though much like them in appearance and habits.

and agility of muscle, and the most unyielding courage and endurance, the aboriginese of Borneo claim a high distinction among their fellow men. The friendly disposition expressed by some of their most powerful tribes towards Europeans, presents an opening to foreign intercourse and influence; while their active, sturdy habits, so different from their Malayan neighbors, furnish a most promising field of culture to the philanthropist and Christian. But alas, while this moral scene glows with beauty in the distant perspective, the foreground is filled up with every wreck and ruin of humanity. Regarding the Dyaks in their present estate, it would be difficult—impossible to find their equals in all that disgraces and degrades human nature. Others are far below them in mental and bodily enervation, but we read of none so debased in the scale of depravity. In unprovoked, unrestrained barbarity, they exceed the American Indian, the Charib, or the New Zealander. How much they need the blessings of Christianity, may be gathered from their present mode of life. War is their business, murder their pastime, and the trophies of cruelty their proudest distinction. Nothing is too high for their daring; nothing too low for their despicable cruelty. All who belong not to their confederacy are reputed enemies, whose heads they endeavor to secure at any hazard and by any means. The unfair and savage manner in which they prosecute their warlike expeditions, or rather their expeditions in search of human heads, is abhorrent beyond all parallel. Insulated huts—defenseless campongs—unwary fishermen—wretched stragglers—old and young of either sex, are alike their

prey. The men and elder women are inevitably murdered—the young women and children they convert into their slaves. In an expedition of Selgie, one of the most powerful chiefs, which consumed three months, they took seven hundred heads. Such is the importance attached to a warrior who possesses many heads, that he takes his place in the presence of the rajah with the air of exalted worth; while those who are destitute of these distinguishing trophies are glad to creep into any corner to escape notice.

Human heads are made to grace the occurrence of every important event. They are employed to celebrate a Dyak's birth, and consecrate his marriage; to mitigate his diseases, and appease his spirit after death. Marriage is always referred to the rajah, who calls before him the young man and the father of the girl. If the latter can produce ten heads, the former must show half the number, in the expectation that when his age equals the other, the emblems of their bravery will be alike. If the young man is unable to produce the requisite number, he obtains a few friends, and sallies forth in search of the deficiency, well aware if he do not succeed, his lasting disgrace shall be the consequence. Every head is submitted to a close examination, and none but those of recent victims are admissible. A part of the ceremony consists in both parties' taking a head in each hand and dancing around each other, with the most extravagant gestures, amidst the applauses of the rajah and people. Upon the death of the chief, the mound in which the body is deposited must be studded with fresh heads, as the most acceptable offering to the deceased. No warrior

can presume to make a visit of condolence to the family, without bringing at least one head for the occasion. During the first year or two, these heads are occasionally changed. All kinds of sickness are supposed to be under the influence of malignant spirits, whom nothing can so well propitiate as human heads.

What mournful ravages must a custom so prevalent and desolating spread throughout this vast island! What numbers of victims are annually required, for such numberless purposes! What can prevent a total and speedy extermination of all these ignorant, ill-fated tribes, if Christian charity slumber much longer over their appeals for mercy? In their amusements, and sometimes even in their domestic economy, the same reckless disregard for human life is evinced. They are extravagantly fond of cock-fighting, and stake almost every thing they can command upon the game. If the sum be lost and not paid within twenty-four hours, the winner has a *legal right* to dispatch his debtor, and he *generally does it.* Upon an expedition, if the rajah's appetite craves any thing fresh, and an inferior animal is not at hand, one of his train is butchered, and served up as a substitute. When the men of wealth bury their treasure, which is a common custom, they uniformly destroy the slaves who assisted them, that the secret of the depository might be confined to themselves.

It is difficult to determine what ideas upon religion the Dyaks entertain. They have no apparent dread of dying. The great and only fear is the loss of their heads, and this they deprecate more than the majority in Christian lands do the loss of their souls. Yet

there are some glimmerings of a future state in their darkened minds, as appears from their burial rites, which are grounded upon a belief in the continued existence of the spirit. That they have no ideas of a retribution for their present actions, appears very evident from their brutal conduct, unless they reverse all natural sentiments of right and wrong, or believe that the awards of eternity are to be equally reversed. Islamism, which has planted itself upon their coasts, and succeeded in captivating the Bugis, Malays, and neighboring tribes, has not been able to bow these sturdy spirits to its yoke.

It is said by some of the older writers, that their language contains many words common to the Malay and the Sanscrit. Thy appear to have no written characters, as Mr. D. met but three men who could write, and they had been taught the Bugis language, and were regarded as prodigies. Towards the center, and inclining to the north, the natives are described as still less tractable—roving about the woods, naked and wild—neither dwelling in huts, nor cultivating the ground, nor even associating with each other. These miserable creatures are hunted by the more *civilized* Dyaks as an amusement. Their infant children, whom the mothers cradle upon the pendant branches of trees, are shot like monkeys. The captured men are of course beheaded, and the women spared only when young. The children are taken home and made their drudges. To prevent their escape, which their masters declare is invariable, if intrusted with their liberty, they cut off a foot, and stick the stump in a bamboo of molten damar. This pre-

vents their running, and secures their services in paddling their boats. The north and north-west coast has seldom, if ever, been visited by Europeans. The Bugis and other traders affirm that it is by far the richest part of the island, containing a dense population, who carry on an extensive traffic with Cambodjia and the neighboring islands. The Cambodjia language is as much employed as any other. Near Pontiana are a large number of Chinese, who work the mines, and who are accessible to the Christian missionary. Mr. Medhurst visited them a few years since, and published an interesting account of his tour.

Borneo, as a missionary field might be immediately occupied. Our ignorance prevents us from stating very definitely its advantages for Christian enterprise. No doubt serious obstacles will oppose the work, and much self-denial and perseverance will be necessary in its prosecution; still there are stations where missionaries would be protected, and whence encroachments might be gradually made upon the interior, until the length and breadth of this extensive land was possessed. The Romish propaganda have been addressed upon the subject by a child of that church, who formerly resided upon the island; but his Holiness, contrary to his usual vigilance and promptness of action, has thus far neglected the opportunity. The writer met the present resident of Pontiana at Batavia. He says the natives near the foreign settlement are heartily sick of Mahomedan tyranny, and would gladly exchange their faith to be released from their masters. The number of Dyaks in the vicinity of this station is supposed to amount to two or three hun-

dred thousand, besides twenty or thirty thousand Chinese, and a number of Malays. He appeared desirous that missionaries should be sent, and would no doubt assist in their establishment. Here then, the first mission might be planted. Sambas, and Banjarmassin, also in the possession of the Dutch, will probably be found equally accessible and inviting.

From Mr. Dalton's account, the natives of the interior are very desirous of cultivating an intercourse with Europeans. Selgie, the most powerful chief in the south-east division of the island, said that he would even desist from the custom of cutting off heads, and submit to Europeans in any thing, if he could enjoy the advantages of their trade. Mr. D. thinks a traffic with these people would be both practicable and profitable. The rich productions of their country might be received for the superabundant articles of European growth and manufacture. Though their object in wishing to form an acquaintance with foreigners, is purely, secular advantage, yet it proves that they are far from being averse to Europeans, or wishing to keep aloof from them. And if an honorable trade is to be a means of introducing the Gospel, the time is no doubt approaching, when the heart of many a godly merchant shall leap at the honor of such an enterprise, and his "swift ships" fly upon these errands of mercy.

It is not to be concealed that the pirates which infest parts of the coast, and the mouths of some of the rivers, are numerous and desperate. Plunder is their only object, force their only law, and destruction the only quarter they show; but they are principally con-

fined to the east and south-east coasts, and there would be no necessity of going near their districts, at least with vessels which would invite an attack or could not repel one. Between different parts of the coast and some of its most accessible points, and Singapore, there is a constant trade kept up, and the missionary residing at the latter place often visits their proas and supplies them with Christian books. Here, then, is another opening, through which the Gospel might be introduced, not only in the way of tracts, but through the visitation of the living teacher. As in the case of Mr. Dalton, these traders might be bound to protect the missionary, by the strongest guarantee they know, and thus he might gain access, under a security, which independent of special protection from on high, would give him comparative safety.

CHAPTER XV.

CELEBES.—SOOLOO.

Celebes, a short distance east of Borneo, is another island of much importance, and teeming with savage inhabitants. It is remarkable for the martial spirit, commercial enterprize and piratical atrocities of many of its inhabitants. The most prominent nations are the Bugis and Macassar or Mengasar tribes. They speak different languages, or more properly different dialects of the same language,—the written character being nearly the same. The language of Goa or Macassar is peculiarly soft and easy of acquisiton, but not so copious as the Bugis—the latter having embodied in their vocabulary a greater number of foreign words. The literary compositions in both are numerous. They consist principally of historical details, written since the introduction of Mahomedanism, in the early part of the sixteenth century; traditions of more early times, romances, poetical compositions of love, war and the chase. They have a paraphrase of the Koran, and several works translated, most probably from the Javanese and Arabic; each particular State records its public events as they occur.

In intellectual vigor, and various acquirements, these nations far surpass the Malays, and many other of the neighboring tribes. Here then are advantages for missionary labor, which are seldom found among such otherwise barbarous creatures. They have extended their commerce from the western shores of Siam to the eastern coast of New-Holland. Excepting the Arabs, they are the only traders of consequence throughout the Archipelago. They have the character of fair dealing in trade, but are most determined pirates—preying especially upon their weaker neighbors, the Malays, whom they regard as their inferiors. The Mahomedan religion prevails in the south-west, but in the north and central parts of the island they are Pagans, or scarcely have a religion. The aborigines of the island, possessing the interior, are strikingly allied in appearance and customs to the Dyaks of Borneo. They are known by the same name. By the Dutch they are denominated Alfores. The fondness of both for cutting off heads is the same—their languages are different.

Mandhaar, on the west coast of Celebes, was visited by Mr. Dalton. The mountains are stupendous, and can be seen at a distance of one hundred miles or more, at sea. For more than twelve miles along the shore where he landed, the houses almost join each other. The people are in general miserably poor, and live upon the meanest fare. All the rice which they use, is brought from a distance of two hundred and fifty miles. None but the chief people can afford this luxury. The inhabitants generally live upon sago, which, though of a coarse quality, grows most luxuri-

antly, and imposes no other tax upon the indolence of the natives than the labor of collecting it. Cocoa-nuts of the most delicious flavor abound. For the distance of seventy miles, the whole coast is adorned with cocoa-nut trees, extending in many places to the base of the mountains, half a mile from the shore. These constitute a principal article of trade,—being exported in great numbers to every part of the eastern coast of Borneo, where very few are produced.

Shell-fish enter largely into the common food of the inhabitants. These they take when the tide ebbs. The shore is sandy, and the sea retires at least four miles, at which time the whole population is in motion, following the water as it recedes, and picking up crabs and various kinds of craw-fish. When the tide flows again, different parties get into their small canoes and paddle to their houses. Fish caught in nets, is eaten only by the wealthier class, for though very cheap, it proves too dear for those who have nothing with which to purchase it. The only articles the common people are obliged to buy, are tobacco and salt, and to pay for these, all the women and children of the community spend their time in making sarongs,* for which they obtain a sufficient sum to procure the required articles, and to furnish the master of the house with a small allowance for gambling. The rajah and his family, and all others who can meet the required expense, smoke great quantities of opium. From the effects of this drug, they are constantly in a state of stupidity, and refuse to see strangers until

* A native garment.

time is given them to recover. They sell their gold dust, in which the rajah and some of his brothers are rich, for nothing but opium, muskets, swivels and gunpowder.

Mamoodjoo, the principal campong in the district of Mandhaar, is the residence of about forty rajahs, each of whom has a separate dominion in the interior, although they prefer living together on the coast. Their countries produce gold, of which they obtain sufficient for their wants. Many of them appear to possess a large quantity of the metal, and although cautious in every other kind of expenditure, they willingly bring forth any amount to pay for the means of carrying on their wars and piracies, and to purchase enough of opium to keep them in a constant delirium of intoxication.

From the point of Mandhaar to Kylie, including that place, there are about fifty rajahs, few of whom have less than ten proas, and some even upwards of one hundred. The smallest of these carry one barrel of gun powder—the largest five, beside which they keep a quantity on shore. The large supply of this article in constant demand, is smuggled from Java, and obtained from American vessels, near Penang. Such is the miserable quality of the powder sold them by the Americans, who employ samples of a good quality to deceive them, that it is necessary to prime with another kind; and the muskets are composed of such materials, that you are said to be nearly as safe in being shot at, as in firing them. Still these numerous pirates commit, at times, dreadful ravages. Two Dutch vessels were taken by them in 1828, and every

soul on board murdered. The inhabitants of Kylie are proverbial every where for these atrocities. For the last twenty years the rajah has carried on his depredations in these seas, and besides his other captures has taken many Europeans, a few of whom it is thought are still living in slavery, in Borneo.

Except Macassar, no part of Celebes has been conquered by Europeans. In Boni not a foot of ground has been retained. Waagoo, or Waju, is still less known, and every other part of the country not at all. All the native States retain their primitive greatness, and the most enlightened of them have never been visited by Europeans. The writer met a Dutch officer, who is perhaps the only exception to the above remark. He had penetrated some distance into the interior, and spoke very highly of the intelligence and hospitality of one of the native queens, whose district he visited.

The northern parts of Celebes are inhabited by a number of native tribes, who have never been converted to Mahomedanism, and do not appear to be wedded to any heathenish superstitions. They are strongly attached to the Dutch, and acknowledge them as their superiors and lords. They appear early to have attracted the attention of the Christians in Holland, and were furnished with a minister who baptized large numbers, and established among them schools with native teachers. Still this promising field was but scantily supplied with the means of culture, and during the ravages of the French revolution it was quite forgotten by the churches at home. On the arrival of the first permanent missionary of the

new era, much interest was manifested by the native chiefs, and descendants of Christians, to have schools re-opened among them. Such were the predilections in favor of Christianity, that in a few years, more than six hundred persons were admitted to the church. Some of the rajahs offered themselves as instructors of their own people. In 1831, Messrs. Reidel and Schwartz, missionaries of the Netherlands society, arrived in the island. After exploring the whole country, they fixed upon two places for their permanent abodes. Mr. Reidel remains at Tondano and Mr. Schwartz at Longowan. These brethren are greatly encouraged with their prospects of usefulness. The schools in the environs of Manado are numerous and increasing, the church prospers, and the Lord evidently blesses the labors of his servants. "The Dutch government has greatly aided the missionaries in the prosecution of their work. There is also a spirit of improvement in the external circumstances of the natives, which always accompanies the progress of the pure Gospel. We shall soon hear more respecting the great things which the Redeemer has done for these poor islanders."*

Farther to the north lies the island of Sooloo, and a small group known by that name. Though comparatively limited in dimensions, Sooloo is represented by Dampier as one of the most interesting islands in this part of the world. It is celebrated for the large quantity of ambergris thrown upon its shores, as also for its valuable pearl fishery. Beside these

* Chinese Repository, Vol. II.

sources of wealth, it abounds in wax, gold, birds' nests, beche de mer, and other articles of traffic. Writers differ about the number and character of its inhabitants. All agree respecting the power of the sultan, whose dominions include the neighboring islands and part of the coast of Borneo. Some affirm that it has "a vigorous government, a numerous fleet, and an army of fifty thousand well equipped men, animated by superstition and united in hatred of the Christian name." The Spaniards made two successive attempts to reduce it to their authority, but were repelled. In a third attack they gained possession, but were soon obliged to abandon it. The fourth and last effort resulted in their disgrace, and in a successful reprisal made by the natives, and some of their Mahomedan neighbors, who laid waste the Spanish possessions for three years.

For the speedy conversion of the numerous tribes inhabiting the islands of these seas, including the north of Borneo, where Spanish influence is not felt, and the Roman Catholic religion is not acknowledged, we must call upon those who possess the means of intercourse and traffic with the nations, and whose invaluable talent, it is hoped, will no longer be laid up in a napkin.

CHAPTER XVI.

PHILIPPINE ISLANDS.

About north-east from Sooloo is situated the island of Mindanao—Magindanao of the charts. It contains nearly as many square miles as the largest of the Philippines. The Spaniards, in the zenith of their glory, repeatedly attempted the subjugation of this island as well as its neighbors, but were either repulsed or soon obliged to abandon their dearly gained possessions. In one expedition it is said they did not even land, being appalled by the crowd of armed natives who lined the shore. They did, however, succeed in gaining a footing on its south-western part, where they still have a small useless settlement.

The island is said to be peopled throughout, with an industrious race of men, many of them from the shores of Cambodjia. The captain of a Cochin-China junk, who had frequently visited this island, and others of the Sooloo group, declared that they were as thickly populated as any part of northern China. Mr. Dalton was informed that from Cochin-China, and the native States about the mouth of Cambodjia river, more than one hundred proas of different sizes sailed

annually to Mindanao, and that each of them contained from fifty to five hundred emigrants. Whether this be exaggeration or fact, another writer affirms, that "the center and southern part of the island, and particularly the shores of its numerous inlets and interior lakes, are crowded with an immense population." "While vessels of respectable size and force, trade without danger, at these places, depredations are often committed on the defenseless, both by land and sea." They have a peculiar language, though they understand the Malay. The religion is Islamism.

To the west lies the island of Palawan, which is also said to contain a dense population. Large numbers of emigrants annually arrive, who are obliged to spread themselves over other islands. Magellan possesses much of the character of the two already noticed.

Including these islands, and extending north to the Bashee passage, is the Philippine group. According to the authority of one* who resided some time in Manilla, "the Spanish possessions extend from the Batan islands on the north to Mindanao on the south, and from Paragua or Palawan on the west, to the Mariani islands on the east; but their sovereignty over all these limits is not equally full. The Batan islands appear to be rather an ecclesiastical than a civil dependency. The Spanish possessions thus defined, comprehend twenty-eight provinces, of the greater part of which there are no published accounts. They

* C. W. King, Esq., from whose manuscript, in connection with a small work published a few years ago in India, these extracts are taken.

contain a population of three millions and a half. These are generally found along the shores of the sea, around the bays, and upon the banks of the rivers; the interior of the islands being yet a dense forest. In the depths of these forests some wretched aborigines still exist,—the relics of tribes dispossessed by their Malayan invaders."

In a volume published in India, and reviewed in the Chinese Repository, it is said that in "situation, riches, fertility, and salubrity, the Philippines are not exceeded. Nature has here revealed, according to all that poets and painters have imagined, the unbounded luxuriance of Asiatic scenery. The lofty chains of mountains, the rich and extensive slopes which form their bases, the ever varying change of forest, and savannah, of rivers and lakes, and the yet blazing volcanoes in the midst of forests, coeval perhaps with their first eruption—all stamp the works of Deity with the mighty emblems of His creative and destroying powers." Rice, sugar, coffee, cocoa, hemp, tobacco, cotton, indigo, and many kinds of delicious fruits, are among the articles of produce which render these islands highly valuable.

Of the numerous inhabitants of the Philippines but a few hundreds are Europeans, the remainder are Negroes, Malays, Mestizos and Creoles. The negroes are doubtless the original inhabitants of the islands. They are small in stature, woolly headed, and thick lipped, some black, and others of a mulatto complexion. They live in low huts of canes, sow rice, maize, potatoes, &c., and come down to the neighboring villages to exchange wax, deer, and fruits of the forest,

for articles of necessity. They are divided into many tribes, and are distinguished by peculiar habits and dialects. The most degraded of them are described as "naked vagrants, without home, without religion, with no other shelter than that which the rocks and trees afford; satisfying the cravings of hunger with wild fruits and unhealthy roots; rarely using their bows on the abundant game around them, though ready enough to draw them against their fellow men. Covered from head to foot with loathsome scurf and eruptions, their longest life rarely exceeds forty years. The oldest of them is recognized as chief. They inter their dead with a flint, steel, and tinder, a hatchet and a piece of venison; and the passenger is obliged to leave at the grave a part of what he has obtained in barter, or caught in the chase."

"The Malays, or Indians, as they are called by the Spaniards, appear to have emigrated to this country at different times, and from different parts of Borneo and Celebes. Those of the provinces are a proud spirited race of men, possessing all the elements of greatness, though for three hundred years they had been ground to the earth by oppression—their spirit has been tortured by abuse and contempt, and brutalized by ignorance." The same writer describes the Indian as "brave, tolerably faithful, extremely sensible of kind treatment, and feelingly alive to injustice and contempt, proud of ancestry, which some of them carry to a remote epoch, fond of dress and show, hunting, riding, and other field exercises; but prone to gambling and dissipation. He is active, industrious, and remarkably ingenious. He possesses an acute ear and

a good taste for music and painting, but little inclination for abstruse studies. He has by nature excellent talents, but these are useless from want of instruction. The little he has received has rendered him fanatical in religious opinions, and long contempt and hopeless misery have mingled with his character a degree of apathy which nothing but an entire change of system and long perseverance will efface from it." This, however, does not exhibit the worst features of their character.

"Under the name of Mestizos are included not only the descendants of Spaniards by Indian women, but also those of Chinese, who are in general whiter than either parent, and carefully distinguish themselves from the Indians. The Mestizos, with the Creoles of the country, like those of all colonies, when uncorrected by an European education, inherit the vices of both progenitors, with scarcely any of the virtues of either. Their character has but few marked traits. The principal ones are vanity, industry, and trading ingenuity. Money is their god. To obtain it they assume all forms, promise and betray, submit to every thing, trample and are trampled on. All is alike to them if they can obtain their end. And when their wishes are answered, they dissipate their wealth in law-suits, firing cannons, fireworks, illuminations, processions on feast days and rejoicings, in gifts to the churches, and in gambling. This anomaly of action is the business of their lives. Too proud to consider themselves as Indians, and not sufficiently pure in blood to be acknowledged as Spaniards, they affect the manners of the last, with the dress of the first, and

despising, are despised by both. Such are the three great classes of men which may be considered as natives of the Philippine islands. The Creole Spaniards, or those whose blood is but little mingled with Indian ancestry, pass as Spaniards. Many of them are respectable merchants and men of large property, while others are sunk in all the vices of the Indians and Mestizos."

"The Chinese residents retain here, as in every place, their national character, active in business, and not above its meanest minutiæ, winning their way by pliancy and presents—unprincipled in acquiring, and gross and sensual in enjoying their gains. Their close combination, and large share in the most profitable and least laborious employments, have always brought on them the envy and hatred of the Indians. Upon the complaints of the latter, government has been led to treat them severely. Yet they have proved themselves serviceable to the country, and its other inhabitants. Few of them are men of much property, though doing a great proportion of the commercial business of the country. They procure licenses to remain, receive baptism, become Roman Catholics, intermarry and hold property, but when able to return to China they appear not to regret leaving their families and their faith behind. Their number is probably twenty thousand, which is a mean between the low official estimate, and common opinion." Such is the feeling of hostility towards the Chinese, that they have had their commerce interrupted, have been expelled from the island, and sometimes slaughtered in great numbers.

"That this highly favored country should have remained to the present day almost a forest, is a circumstance which has generally excited surprise, and has been attributed to the indolence of the Spaniards and Indians; but this is a superficial view of the subject. The true reason is "because there is no security for property." Does an unfortunate Indian scrape together a few dollars to buy a buffalo, in which consists his whole riches? Woe to him if it be known, and if his house stand in a lonely situation. He is infallibly robbed. Does he complain, and is the robber caught? In a short time he is let loose again to take vengeance on his accuser, and renew his depredations. Hundreds of families are yearly ruined in this way. The imperfect mode of trial, both in civil and criminal cases, lays them open to a thousand frauds."

That which in the history of these islands is most to be deplored, and which has been perhaps the principal cause of the ferocity and treachery which in the East characterise *Manilla men*,* is their religion. "The church of Rome has here proselyted to itself the entire population. The natives have become bigoted Papists. The services of the church are administered by nearly one thousand "frailes," "curas," "cleros," &c; the first offices being held by the Spanish clergy." At the head of this colonial establishment is an archbishop, who has three suffragans and two hundred and fifty Spanish clergy, besides about eight

* Such is the revengeful and sanguinary character of these men, that it is said they affect the insurance of the ships in which they are employed. The massacre of 1820 illustrates the ferocity of their character.

hundred natives. The influence of these priests is unbounded. They hold the minds of the miserable natives in complete subjection, while they themselves are the slaves as well as the patrons of iniquity. Their ministrations are confined to the altar and the confession box. "Common report attributes to the priests lives deformed with the grossest immoralities. In the obscurity of their parishes, much concealment to their licentious conduct is not attempted, nor have the majority of them refinement enough to think it becoming." One source of vice and poverty among the natives is the number of religious observances imposed upon them. "The church has marked out, exclusive of Sundays, above forty days in the year, on which no labor must be performed throughout the island. Besides these, there are numerous local feasts, in honor of the patron saints of towns and churches. These feasts invariably end in gambling, drinking, and debauchery of every description.

While the Spaniards retain the possession of these islands and the priests bear the rule, we scarcely see how any efforts can be made for the spiritual welfare of the natives. The importation of Bibles is strictly prohibited. Every ship is searched, and the most serious consequences might result to those who incurred the displeasure or even the suspicions of the priests. The city of Manilla, which contains some forty thousand inhabitants, and is described as an agreeable tropical residence, would be a most advantageous post for missions. Let every Christian pray that the power of the Beast may be destroyed, and the scepter of Jesus be extended over these perishing souls.

CHAPTER XVII.

LOO CHOO ISLANDS.

North-East from the Philippine islands, is situated the Loo Choo group, of which such interesting accounts have been furnished, both by European and Chinese voyagers. There are about thirty-six of these islands, subject to the same government, though all very limited in dimensions. The largest is only fifty miles long, and twelve or fifteen broad. Like many of the other islands described, some of them are represented as beautiful spots. "From a commanding hight above the ships," says an English writer, "the view is in all directions picturesque and delightful. On the one hand are seen the distant lands rising from the wide expanse of ocean, while the clearness of the water enables the eye to trace all the coral reefs which protect the anchorage immediately below. To the south is the city of Napafoo—the vessels lying at anchor in the harbor, with their streamers flying; and in the intermediate space, appear numerous hamlets, scattered about on the banks of the rivers which meander in the valley beneath. Turning to the east, the houses of Kint-ching, the capital city, built in

their peculiar style, are observed, opening from among the lofty trees which surround and shade them, rising one above another in gentle ascent to the summit of a hill, which is crowned by the king's palace ; the interesting grounds between Napoff and Kint-ching,—a distance of some miles, being ornamented by a continuation of villas and country houses. To the north, as far as the eye can reach, the higher land is covered with extensive forests." The climate is also said to be "one of the most propitious in the world."

But it is not only the scenery and salubrity of these islands which interest those who visit them. The inhabitants themselves, though small in stature, and effeminate in appearance, are uniformly described as persons of great intelligence and address. Their politeness, if possible, exceeds that of the Chinese. It extends through all classes of society, and often leads to such compliments and professions of friendship, as quite nonpluss the other party. "They show more good sense," says a visitor,* whose knowledge of the Chinese nation is extensive, "than we had ever seen in China. By their questions respecting the trade, which several European nations carried on at Canton, they discovered much geographical knowledge. They were able to converse on politics with great volubility."

We cannot, however, from the accounts of subsequent writers, fully confide in that high estimate of their character which the first English visitors formed. Owing to the novelty of their circumstances, they no

* Gutzlaff.

doubt acted an assumed part, and made every thing appear to the best advantage before the polite guests. Gutzlaff declares "they did not hesitate to tell us lies whenever it suited their purpose; but they were as ready to retract what they had utterred. Upon inquiry we found that they had among them the same severe punishments as at Corea; that they possessed arms likewise, but are averse to using them." Still he, as well as all others, represents them as among the finest specimens of unchristianized men. From a Chinese account it appears that one of the ancient kings "laid the foundation of his kingdom by military force, and that till this day there is, in a temple dedicated to him, *an arrow* placed before the tablets, on which his name is inscribed, and which tradition says is in conformity with his dying will, to show that his kingdom was founded on military prowess."*

According to this account, "the supreme power is in the hands of the prime minister, who is absolute. All affairs of the revenue, the designation of the army, and the infliction of punishments, are under his control, although the form of reporting to the king and receiving his sanction, is observed. This accounts for the idea suggested to captain Maxwell, of having the minister address the king of England. The letter was declined, because it did not come from the Loo Choo King. They have derived from China, the division of their officers into nine ranks, and they have drawn up a compendium of law, from the Chinese penal code.

* Indo-Chinese Gleaner, vol. II.

The majority of the people, as in Japan, understand the Chinese character, but do not know how to read it in the Mandarin dialect. Their own language seems greatly to resemble the Japanese. The alphabetical writing is nearly of the same form, and the letters are pronounced in the same way, with a very few exceptions. In imitation of the Chinese system, district schools have been established by the king, and the examination of students is conducted on the same plan. The king gives them an occasional banquet, by way of encouragement. They have set up the image of Confucius, and study carefully the commentary of Choo-foo-tsze. The readiness with which they acquire a smattering of the English language, evinces an uncommon share of intellect, as well as of tact in its employment. "I was much surprised," says a visitor, "to find a person in such a spot, speak tolerable English, and was answered to my inquiries on that subject, that an English ship had been at the islands three years before, and remained a few days, in which time he (the interpreter) had learned what I now heard."

Their religion is that of Budha. They have none of the sect of Taou-sze; there are nuns among them. They had temples in the thirteenth century, the foundations of which have long since disappeared. They have imitated what they saw in China, and have even imported her idols, the Queen of heaven and others. According to their accounts a priest of Budha was driven on their island in a boat about A. D. 1275. They knew not whence he came; but he commenced a line of priesthood, which has been kept up

ever since. As in China, they have those among them who pretend to point out propitious spots for graves, though none of them profess to understand astrology. As a nation there is every reason to believe that they care very little about their superstitions. "When they heard that we did not worship idols," says Gutzlaff, "they replied, 'We also abhor this worship; those which you see here are the property of the Budhists, and we do not batter our heads against them.' This has been the general reply of many Mandarins, when I inquired upon this subject. They disavow practical idolatry, because their reason disapproves the theory; yet they do in fact persevere in their unreasonable worship."

Their refusal to allow Europeans to trade, and the pains they uniformly take to prevent intercourse between strangers and themselves, have probably been dictated by their more powerful neighbors. "We do not doubt," says the writer already quoted, "that they have received strict orders from China to keep strangers aloof, and to treat them with distance and reserve, yet they were too good natured to confess it." If by dint of persuasion, sour looks, or even lying, they can keep foreigners from landing, it is always done. Their reason for rejecting the application of the "Lord Amherst" to trade, was because "their country was poor and unproductive of any thing which they could give in exchange for our imports; that besides, they had never traded with the English, and therefore this would be an innovation contrary to law." In this case, however, they had those to deal with, who, though they did not insist upon

trading, were too well acquainted with the nature of such prohibitions to be frightened by them, and who, contrary to their wishes and whims, landed when, and wandered where, their inclinations directed. They objected, as they had done before, to the distribution of books; but their objections were overruled by the same system of apparent forwardness and unyielding perseverance which had been adopted among the Chinese.

There is every reason to believe, that here, as in China, the people would be favorable to foreign intercourse, and that all the opposition to it originates with the government. When the Mandarins were out of the way, the people received books and presents with great eagerness. "Whenever we gave any thing *privately*, they would gladly accept it, though they took the books in preference; but every thing *openly* offered them was always declined. The practice of medicine drew crowds of patients, who felt the superiority of our medical skill, and received Christian books with gladness."

The inquiry remains in reference to these interesting heathen, what shall be done,—what *ought* to be done for their eternal welfare? How shall these lovely islands be reduced to the dominion of Christ? Might not ships visit them—might not their objections to an honorable trade be annulled—ought we not to distribute freely among them the written word?—and who knows but that the living teacher might force himself upon them,—soon dissipate their groundless fears, and prove to them the advantages of his presence and influence. They must soon be an-

nexed to the kingdom of Jesus ; and it is high time that the children of the kingdom should attempt some plan for their immediate advantage. Ye merchantmen, who have found the pearl of great price, to you another appeal must be made. When will you connect, with the system of missionary societies, missionary agents, and missionary presses, *missionary ships* ?

CHAPTER XVIII.

JAPAN.

Still farther to the north, is the kingdom or empire of Japan, which occupies a surface of more than one hundred and twenty thousand square miles, and contains a population of twenty or thirty millions of souls. It consists of three large islands, Niphon, Kew Sew, and Sikokf, surrounded with a multitude of smaller ones, and in the vicinity of others, stretching northward, over which they exercise a partial dominion. According to M. M. Brun, "the whole country is full of mountains and hills, and its coasts are beset with steep rocks, which are opposed to the waves of a stormy ocean. The plains are pervaded by numerous rivers and small streams. The hills, the mountains, and the plains, present the interesting picture of human industry, amid the traces of the revolutions of nature. These islands experience by turns the extremes of heat and cold. The summer heat is frequently alleviated by sea breezes. In winter the north and north-west winds are exceedingly sharp, and bring along with them an intense frost. During the whole year the weather is variable, and

much rain falls in the rainy season, which begins at midsummer. These genial rains conspire with human labor and manure to overcome the natural sterility of the soil. Every spot is under cultivation, with the exception of the most impracticable mountains. Exempt from feudal and ecclesiastical exactions, the farmer cultivates the ground with zeal and success." In the hands of such laborious husbandmen the country is rendered exceedingly productive. It is said that the tea shrub grows without culture in the hedges. Precious metals and minerals also abound.

There are a number of large towns in the empire, some of which contain a population of several hundred thousands of souls. The capital is Miyako. It is situated in the midst of a highly cultivated plain, and is reported to contain a population of fifteen hundred thousand souls. Don Rodrigo, who visited this city more than two centuries ago, declares that he was occupied from seven in the morning until evening, in riding around its walls on horseback. He was greatly surprised at the magnificence of one of the idol temples, whose unfinished structure gave employment to more than one hundred thousand daily laborers. The huge dimensions of the idol were still more astounding. He affirms that a man of large size in his train could not inclose the thumb of the image with his two arms, and that its proportions were admirably preserved.

The Japanese are short and muscular in form, though extremely graceful, and excessively polite. The complexion of the people varies as in China; the women of distinction, who are seldom exposed to the

sun and air, are as fair as European ladies. Still there is very little beauty among them. "Large heads, short necks, broad snubby noses, and oblong, small, and sunken eyes," constitute the features of the majority. The mode of wearing their hair, and the quantity of oiled paper in which they wrap themselves for their journeys, render them rather ludicrous objects.

The foundation of this ancient Empire was laid by Sinmoo,—probably of Chinese origin,—about two thousand five hundred years ago. What a countless host of immortals have groped their dark way down to the second death, through this long lapse of ages. The government is very peculiar. The emperor,—*of celestial descent*,—has no voice in the ordinary affairs of the empire, though in the higher decisions of state he must be consulted. A generallissimo of extensive and dangerous powers, bears the real authority, and might easily overpower the nominal influence of the "son of heaven."

According to some travelers, "the laws of the country are few, and executed with the utmost rigor, and without respect of persons; only that the rich, when found guilty, are allowed to get off by paying pecuniary fines. Delinquencies of trifling magnitude are punished with death. The moral education of the children being a political duty, parents are rendered accountable for the crimes of those whose early vices they ought to have repressed. In each village there is a place surrounded with palisades, containing in the middle an inscription in large characters, consisting of a code of police regulations. The punishments in

the seventeenth century were marked with the utmost cruelty. "Hacking criminals to pieces,—opening the bodies with a knife,—suspending them with iron hooks in their sides,—or throwing them into boiling oil,—were common modes of execution. As in many other unchristianized nations, one is made responsible for the offenses of another, and families and entire villages are visited with the extremity of punishment for the fault of an individual."

The language of Japan is distinct from the Chinese, though the educated class understands the Chinese character, and reads the books in that language. Their own is alphabetic, apparently made up of distinct parts of the complicated signs employed in China.

There are two religious sects in the country, that of Sinto and the followers of Budha. "The first acknowledges a Supreme Being; but imagines that he is too exalted to receive the homage of men, or to have a regard for their petty interests. A large metalic mirror is placed in the middle of the temples, to remind the worshipers that as every spot on the body is there faithfully represented, the faults of the soul are seen with equal clearness by the eyes of the Immortals. The feasts and ceremonies of their worship are agreeable and cheerful, because they consider their deities as beings who take pleasure in dispensing happiness. Budhism here is said to be so mixed with the Sinto, or old religion of Japan, that it is difficult, and perhaps will become in time impossible, to make any discrimination between the votaries of the two."

The Jesuits and other Romish orders had the trial

of nearly a century to propagate their faith in Japan. As early as 1549, they commenced their proselyting operations in this remote part of the world. Their early success stimulated them to great attempts; several governors and tributary kings openly professed Catholicism, and in one district the Jesuits obtained the entire prohibition of every other religion. But their triumph was short. A persecution almost as barbarous and bloody as some of their own, commenced and raged with such fury, that tens of thousands were massacred; their faith was expunged, and their very name made a term of infamy until this day. The distresses they endured are ascribed to various causes. The political intrigues of the Jesuits, and other measures suggested by a presumptuous confidence in their own influence, are among the most probable reasons. Some affirm that the captain of a Portuguese vessel, which was taken by the Japanese, represented the missionaries as minions of the Portuguese government, sent to prepare the way for their conquests. Others suppose that something ought to be attributed to the commercial jealousy of the Dutch, but upon what ground this allegation is made, we are not informed.

Our usual inquiry has yet to be made,—What can be done for the salvation of this kingdom? Notwithstanding all the rigor of their exclusive laws, merchants trade along their coasts, and come in contact with great numbers of the natives, among whom the bread of life might be distributed, and perhaps the living teacher reside. The following is extracted from the journals of captains who felt an interest in the

propagation of Christianity, and who wrote to the late editor of the Indo-Chinese Gleaner on the subject. The ship from whose voyage the first statement is taken, had been lying at Nangasaki, in the island of Kiusiu, the only place in which foreign vessels are allowed by law to anchor. Even this limited privilege is at present confined to the Dutch and Chinese nations. "After quitting Nangasaki, they landed occasionally at the villages on the coast, and were courteously received by the inhabitants, who were very numerous and poor, with large families of children." They describe Jesso, one of the islands alluded to, and situated north of Niphon, as extensive, and inhabited by a mild and inoffensive race of men. They are subject to the Japanese, who have a large city on the south coast of the island, and are, no doubt according to instructions, averse to intercourse with foreigners. "The Sagalien peninsula is situated immediately to the north of Jesso, from whence it is distant, in one part, but a few miles. The middle districts of the islands are yet in the possession of the natives, with whom, no doubt, a missionary might reside in as much security as among more civilized nations. Perhaps the best expedient which could be adopted to plant a mission among them, would be to ask permission at one place, and if refused, to proceed to another, and another, until every one is tried which held forth the probability of success; and then, if the application is rejected by all, to land and stay without leave."

Another captain, who visited the famous capital of Jeddo or Iedo, and who applied for permission to trade, gives a most interesting account of the place and its

inhabitants. They were obliged to land their arms and ammunition, dismantle the ship, and submit to the closest possible surveillence. "At first our visitors were too numerous and constant, but after the first day strangers were kept from us, and not even allowed to come afloat; however the shore was daily crowded with spectators, a very great majority of whom were females." "On the fourth day I was gratified by a visit from two interpreters, one of whom was a perfect master of the Dutch language, and the other knew something of Russian; each could speak a little English." Their inquiries manifested considerable acquaintance with the world, and especially with its politics. Russia, France, England and Holland, were all subjects of conversation and inquiry. After their application to trade was as usual refused, every thing was returned to the ship, and she was towed out of the bay by about thirty boats. "Expressing the hope," continues the captain, "that I would be allowed to leave with the interpreters some trifling remembrance, they answered that the laws of the empire were so strict, that they could not receive anything whatever. I believe that all parties regretted the circumstances under which we were quitting each other. The shore was not only thronged with spectators, but many hundreds came by water to the neighboring shores, to gratify their curiosity by a sight of the strange vessel. We were scarcely quitted by the tow boats, when some of these persons approached very near, and at length accepted our invitation to come on board. Our decks were soon thronged in such a manner that I was glad to see a guard boat

pull towards us for the purpose of dispersing the crowd, by whom they were no sooner recognized than they fled in every direction; however many quickly returned, and when we would point out a guard boat afterwards, some would merely laugh, and say that they did not care for them; while at other times they would quit, and give us to understand that they were afraid of being destroyed. In the course of that day and the following, we had not less than two thousand persons on board, all of whom were eager to barter for trifles. Among other things I had the pleasure of obtaining some little books, and other specimens of the language, and distributing among our visitors two copies of the Chinese New Testament, together with some tracts written in Chinese, which language appears to be pretty generally understood in Japan. If inclined to set any value on ideas, which can be formed concerning the hearts of men, especially of men so accustomed to disguise their feelings, as we are informed the Japanese are, I would say with much confidence that our dismissal was universally regretted."

Here, we have the modes of benefiting this nation suggested, which have been so successfully employed by recent missionaries in China. One is, acting against their cobweb prohibitions, where their salvation is concerned; another, freely distributing religious books among them. A third has been mentioned, in which the missionaries fully concur, and that is to go among them, if you can with their permission, if not, without it; and to make the important experiment, whether our fears and their vetoes *necessarily* interfere with our duty and their eternal happiness. When a na-

tion's laws are opposed to the laws and the glory of the King of kings, which must be set aside? If our object was the extension of an earthly kingdom, it might create some doubts whether we ought to disregard the regulations of an empire; but as long as those whom we oppose are opposed to the Sovereign of heaven and earth,—to their own happiness, and the best interests of the universe, we may dismiss all apprehensions, while we look simply at the command, "Go ye into all the world and preach the gospel to every creature." Besides, the policy of kings in this case is as obnoxious to the wishes of their subjects, as it is fatal to their welfare. We find that at Japan, the Loo Choo islands and China, the people are favorable to a free intercourse with other nations. Let ships then be sent forth with such articles of traffic as may be useful to the heathen, accompanied with missionaries and physicians, who can benefit their souls and bodies, and who may go in and dwell among them.

CHAPTER XIX.

CONCLUSION.

In conclusion the writer would ask forgiveness—if it be a fault—for having wandered so far from the route of his journeyings. His object has not been, simply that of a traveler. He was sent forth as a "messenger of the churches," to learn the condition of the kingdoms and islands, which belong to the Savior, and which the church is commanded in the name of her Sovereign to occupy. Whatever may be the impressions produced upon the minds of the Christian public by reading the accounts here collected—however difficult and discouraging the accomplishment of their duty may appear—still their obligations remain imperative,—the command of their Savior unrevoked, and the condition of the vast majority of their race inexpressibly wretched. The talent of a world's salvation has been laid up in a napkin, until men have forgotten that it was ever intrusted to them. This talent they are now called upon to exercise. The slumbers of ages have been broken—the dreams of God's people dissipated, and the overpowering conviction begins to flash upon every candid mind, that

there are sufficient means in the possession of Christians to convert all nations, and that probably, long before the close of the present century. Of course we speak with a reference to the self-multiplying nature of our agency, and especially to the exercise of that almighty power on which alone we depend, and which we believe would attend it.

These means are diffused among all Christians, though in unequal measures; so that he who does nothing in this work cannot be guiltless, whatever may be his circumstances, or sentiments. From the command of God's word, and the history of many past centuries, we conclude, that more, much more, must be done, than has ever been attempted, or even thought practicable. The minds of Christians must be enlightened on this subject—their hearts enlarged—their purses opened—their energies and influence combined. No longer must we sing with deceitful lips,

> "All that I am and all I have
> Shall be forever thine;
> Whate'er my duty bids me give,
> My cheerful hands resign."

No longer must we believe ourselves Christians, and yet disbelieve the unequivocal declaration, and express command, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

The reproach of eighteen centuries must be wiped away from the sacred office of the ministry, "That all seek their own, not the things which are Jesus Christ's." With a world before us, and the prospect of the greatest usefulness in its most distant, desolate

corner, no man must imagine himself guiltless in any other place. While the claims of other countries are as powerful as those of England and America, and the command of Jesus is irrespective of places, we must either show that England and America are no better supplied than those divisions of the world; or that they ought to be so; or we must prove that we are released from a *universal* command,—that we have a *dispensation* to remain at home. We do not wish to imply that there is no work, of the most important kind, to be done at home—we believe that the "single eye," turn it which way you will, beholds but one object. The respective interests of the domestic and foreign fields by no means clash; their interests are identical. Still there appears to be a conflict, and one whose din is too loud not to be distinctly heard. Whence then its origin, and where its seat? May it not be, is it not, between the dictates of a half sanctified inclination and the demands of a half-suppressed conscience? We magnify what our judgment convinces us is comparatively small—we wish to believe of invisible dimensions, what we must close our eyes not to behold.

Let the zeal of the infatuated Jesuits shame us into action. Their native land and its antipodes were alike to them. "After my return to Europe," said one of their Chinese missionaries, "when my intention of seeking laborers for this vineyard was divulged, immediately there were so many candidates, that there is scarce a province of our society from which I have not received many letters from several fathers, not only offering themselves, but earnestly requesting me to

accept them as soldiers in this enterprise. As if the trouble and pains of these long and dangerous voyages, and the persecutions so certainly to be undergone, were as nothing to this undertaking. In Portugal, from the two colleges of Coimbra and Ebora alone, I had a list of ninety persons, so desirous to labor in this mission, that many of them have sent me very long letters, all written and signed *with their own blood*, witnessing in this manner that they had a holy courage, that could despise the threats of martyrdom; offering cheerfully to the Lord that little blood as a testimony of the great desire they had to shed it for His sake.*

Are there no ministers of the sanctuary, whose usefulness would be greatly increased by leaving their people and their country, and following in the steps of these blinded men. How many, alas! are content with a limited sphere of labor, when kingdoms and empires lie in utter destitution. Energies are exhausted upon trifles, talents are buried, and men who might be exceedingly useful are voluntarily incarcerated. Those who are commanded "to proclaim liberty to the captives, and the opening of the prison to them that are bound," must have their message first proclaimed to themselves. The missionary work demands the most exalted talent, and extensive learning, and consequently the arguments employed for remaining at home, are the very ones which render more imperative the duty of going abroad. It is true the work can accommodate itself to every order of

* Samedo's History of China, quoted in the Chinese Repository, vol. I., page 487.

talent and acquirement, and so can the highest stations in Christian lands; but the result in both cases will be alike. The duty of acquiring languages, translating, writing, instructing on all subjects, answering all questions, reasoning, devising facilities, managing events, in many cases practicing medicine, and preaching to different classes, often in different languages, will soon convince those who make the trial, that none can be too well qualified for labors among the heathen. We speak not to discourage any, but to correct the opinions of some. None need despair of usefulness—all who feel constrained by the love of Christ should enlist in this service; but the last objection which ought to be conceived, is that the minds of any are so vigorous and richly furnished, that the most difficult project of earth, opposed by all the forces of hell, is not sufficient to employ their powers.

And why is it that so few of our theological students engage in foreign missions? How is it that such numbers never prayerfully agitate the question of duty on this subject—never imagine that they might possibly be more useful where millions have no teacher, than where hundreds are ready to occupy the places at which they usually aim. With all their arguments on the advantages of concentrated effort, to which we subscribe; and with all the growing demands of our own country, the supply of which will no doubt hasten the universal triumph of the Gospel, —do they not know, is it not the opinion of all in whose judgment they have the greatest confidence, that those who go abroad, increase, and not diminish

the effective energy at home? The spirit and the influence of the missionary are among the most powerful means of awakening the churches, and directing the attention of the young to her highest offices. Even the infant's mind is arrested by missionary efforts, and thus pre-occupied by sentiments, which in many cases control its future life. We look with peculiar interest to the young men in the theological seminaries. We hear of numbers who enter these schools, under the solemn conviction, that it is their duty to devote their lives to the heathen. Their friends, their fellow students, and often the churches regard them as virtually set apart to the work. They are commended for their zeal—their example is employed in stimulating others to high and self-denying efforts; but alas! before they close their preparatory studies—when the hour of *decision for action* has come, the hearts which glowed with so much ardor have sunk into apathy—the cries of the perishing are no longer heard, and the subject of missions is dismissed, as though their obligations were canceled—the world Christianized. And whence this leaving of their first love? What influence exists in the seminaries, which proves so fatal to the hopes of God's people and the happiness of his creatures!

One cause has been assigned, which we shudder to contemplate. It is said that in some seminaries, those who retain their zeal in the cause of missions, are classed by their aspiring fellows among the *good men*, in other words, men of an inferior order of intellect; and to escape the association of ordinary powers, even with elevated piety, many are tempted to withdraw

themselves from their less distinguished brethren. God grant for his own honor, and the welfare of the churches, that this sentiment, which breathes so much of the spirit of its inspirer, may alarm every mind which it enters. With whomsoever this sentiment exists, we cannot but fear that such servants are above their master. They must either believe that the very command under which they themselves profess to be preparing for the ministry is not true; or that Christ has devolved the most difficult and important concerns of his kingdom upon the feeblest instruments; or else they ought to perceive that they are indisposed to comply with duty, solely because it is arduous and self-denying.

The fact we have stated in regard to the change of mind, rather of feeling in students, exists, we fear, in all theological schools; the reason assigned, we hope is limited to a very few. What other cause then may produce this paralyzing effect? Is there nothing to be attributed to the influence of professors? We have not heard that any are opposed to foreign missions. We know that the talents and influence of many are consecrated to this cause. Still is it not evident, that either the demands of our own country (we speak not of our Western missionary field,) must be exhibited in seminaries, as superior to those of heathen nations, or else there must be a great declension in the piety of those students who change their purpose, without the least change of judgment? With the highest opinion of the most extensive and varied attainments when sanctified, still we fully believe that the salvation of the world depends infinitely more

upon the right principles of the heart, than upon any training and furnishing of intellect, in which our venerable professors may assist. The difference is this; piety—we must not confound it with a morbid, spurious feeling of that name—piety will stimulate to all efforts, including the culture of the mind; whereas intellect of any character engaged in the ministry, and not directed by its proper spirit, has generally proved of no permanent advantage to mankind. We sympathize with those who have been called to the responsible duty of preparing "the leaders of God's people," for their high stations; and earnestly pray, as the churches should pray, that all who have such an important direction in the spiritual concerns of the world, may be under the especial guidance of the Holy Spirit.

One request we would make of each student before leaving this subject—that he would set apart at least one entire day in each year of his course, to ascertain by prayer and fasting, whether it is his duty to remain in the bosom of the church, or to extend her rich blessings to those who *cannot* otherwise enjoy them, and who must perish without them. Place yourself before the throne of the Judge—gather around you that part of the great assembly whom you might influence through your direct efforts, or an intermediate agency, and impressed with all the associations of that day, let the question of your duty be determined—and so determined that you shall not be confounded, when the judgment scene is present. Multitudes appear to take it for granted that they must remain at home, without examining the subject. Whatever may

be their specific object in entering the ministry, we beg them to consider, whether it may not be better gained by the influence they may exert abroad, and from abroad, than by remaining in their native country.

But the work of evangelizing the world demands more than the labors of the ordained missionary. There must be teachers, physicians, merchants, in places mechanics—Christian communities who can employ all the various means by which the heathen may be influenced, and at the same time exhibit to them an example of the blessedness, in which they labor to have them participate. The advantage of sending colonies, and not merely missionaries, is obvious to all who have been abroad. The work would advance in proportion to the variety of plans adopted, and the number of instruments employed. Commerce and medicine harmonize admirably with schools, the press, distribution, and preaching. And if native agency is to be efficiently engaged in the missionary work, it can never be prepared with the same facility and perfection, as in colonies of this description. Besides, labor and expense would be greatly economized. Those numerous domestic duties, which consume so much of the time of single missionaries, or families, might be devolved upon a few; while the majority of both sexes would be at liberty to labor exclusively for the heathen.

Of the hundreds of physicians who take their diplomas every year, are there none with the vows of God upon them? None who will unite in a work so glorious, and where their services are so greatly needed. In many stations they can accomplish more

than ordained missionaries. They have the best passport to the dwellings, and hearts of the heathen—they possess a magnet, whose attraction gathers crowds, and reaches to places where we can never penetrate. While they can accomplish the most important part of a missionary's duties, they can do it under much greater advantages than those who have not their knowledge. Patients feel themselves under obligations, and are disposed to comply with any methods which may be devised for their spiritual benefit. Congregations have been thus formed, books widely distributed, instrumentality increased, and souls saved; besides, the perishing have been rescued from death, the suffering relieved, and the hearts of those who would have been widowed and fatherless, made to sing for joy.

Every argument which can be addressed to others, applies to physicians; while they have but few of the reasons for refusing, which ministers and students generally offer. They do not usually remain at home from a sense of duty; they find it exceedingly difficult to obtain situations and patronage. Their services may be generally dispensed with, or performed by others who would gladly become their substitutes. What then should prevent numbers from discharging this important and commanding duty? How can they deliver their skirts from the blood of souls, if they refuse? If their education have been extensive, —if they possess much skill and experience, the more are they needed, where so much may depend upon their success. The writer had an application for medical aid from the second king of Siam. He was

absent at the time, and did not return until after the death of the king. How readily might a simple effort in such instances lead to the most desirable results.

Merchants also are capable of exerting the most salutary influence among Pagan nations. They, too, like physicians, usually draw multitudes around them, who might be instructed both orally, and by books. Besides this, they would stimulate to labor, by opening a current for its proceeds. They would improve the habits of the natives by introducing the useful arts, and meliorating customs of civilized life. They would commend their religion by exemplifying its principles in all their ordinary pursuits. The connexions which they might establish, and the obligations which they could impose, might be employed for the spiritual welfare of multitudes. Are there none who possess the means of trade, disposed to embark their capital in such an interest? Are there none whose engagements are not necessary to themselves, nor sufficiently available to the great objects of benevolence to prevent them from leaving their country? The churches can furnish numbers unencumbered with domestic cares; or if married, without families. What should prevent such from engaging in this or other useful employments, when they have nothing to keep them at home, and many of them need not depend upon the Christian public for support? When will the days of primitive Christianity return, when every Christian shall consider his possessions the church's property, and himself a servant of all!

The co-operation and influence of ladies are also greatly needed in evangelizing the heathen. In many countries they alone have access to their own sex.

The only one who ever resided at Siam was admitted within the palace walls, and among the numerous wives of the princes, and chief men of the country. Infant schools and female schools are their department, and none can succeed as well as they in obtaining scholars, and instructing and advising mothers. Ladies ought to accompany every mission family. The appeal to them is peculiarly affecting. It is the language of the oppressed and miserable—the united voice of more than one half of their sex. The simple control of mothers over children is enough to show, how much the happiness and moral habits of a nation depend upon the elevation of females. Let this subject then enter into the prayers and efforts of Christian ladies, and such measures be devised and such teachers sent forth, as shall change the condition of the sex, and place them in the sphere, which in mercy to the world as well as themselves, they were designed to occupy.

There is still another class in society, who if we can judge from external circumstances of providence, are laid under peculiar obligations to devote themselves to this work. There are men of property who are engaged in no business, and have no peculiar obstacles to such an undertaking, whose presence, counsels, prayers and funds would greatly redound to their Savior's glory in heathen lands. What hinders such from employing themselves, and their important talent, in benefiting a world? Has their wealth wholly or even partially released them from the obligation of glorifying God to the utmost of their ability? Has a man born to a fortune, or successful in acquiring one, any greater liberty to consult his own pleasure in the

disposal of himself and his property, than another? "What has he that he has not received," and what has he received which he is not bound "to minister according to the ability which God has given him, that God in all things may be glorified through Jesus Christ."

But without specifying other classes in society, we would inquire of all, whom God has sanctified to himself; have you prayerfully contemplated the obligations under which you lie, to advance the great design, which brought the Savior from His throne; and for which He now reigns? If you have lived in neglect of this duty before, ascend now some eminence which commands the world—gaze upon the scene of desolation and misery, which spreads on every side—hear the appeals for help, from a thousand millions of souls, multiplying and perishing every hour; and then with the first prayer of Paul upon your lips, build an altar to Jehovah Sabaoth, and offer upon it "yourselves a living sacrifice, holy, acceptable unto God, which is your reasonable service." With such a spirit and such an offering, the path of your duty will be made plain.

To those who feel themselves under obligations to remain at home, who have the evidence of an enlightened conscience, and a directing Providence in favor of their present lot, we must look for the most valuable services in the kingdom of Christ. They must elevate the standard of piety by example and influence,—they must furnish the world with suitable men, and necessary means,—and above all, they must pray "for all men" "always, with all prayer, and supplication in the spirit."

Ye mothers, did you realize your solemn vows, and unalienable obligations to Christ, when you offered your children to Him at the baptismal font? He accepted His own and returned them, not as yours, but to be nourished, and educated for His service. Yours is a prominent part in the conversion of the world. The army which the King of kings and Lord of lords is to lead on through successive victory to the final conquest of the nations, He looks to you to replenish. O what misery must be endured, what guilt incurred, if faithless to your charge. And O, what happiness diffused in the kingdom of Christ—through the heaven of heavens,—if your vows are paid, your work performed!

And ye teachers of the young in infant schools, Sabbath schools, and all the various institutions of the land, we plead with you, in behalf of the children committed to your care, and the millions upon whom they are to exert a saving or destructive influence. Make their salvation your chief concern, and leave no means untried for its attainment. In the name of the Savior, we ask the co-operation of all God's people in hastening His universal reign. We would plead with the wealthy—the learned—the eloquent—the influential—all who can act—all who can pray. When every Christian lives for the conversion of the world, he shall discharge his duty—and the world shall soon be saved. O that He, with whom is the promise and the power,—without whom agents cannot be qualified, nor agency successful,—would soon raise up such men, and suggest such measures, as His Spirit may employ in subduing the world to Himself!

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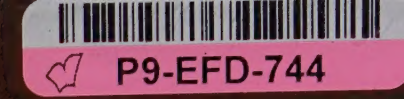
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